THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Nativity of Christ.

CHRISTIANS, awake, salute the happy morn
Whereon the Saviour of mankind was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above:
With them the joyful tidings first began,
Of GOD incarnate, and the Virgin's Son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice, "Behold,
I bring good tidings of a Saviour's birth,
To you, and all the nations upon earth;
This day hath GOD fulfilled his promised word,
This day is born a Saviour, CHRIST the Lord."

He spake; and straightway the celestial choir
In hymns of joy unknown before conspire;
The praises of redeeming love they sang,
And heaven's whole orb with hallelujahs rang;
GOD's highest glory was their anthem still,
"Peace upon earth, and unto men good-will."

To Bethlehem straight the enlightened shepherds ran,
To see the wonders GOD had wrought for man;
Then to their flocks, still praising GOD, return,
And their glad hearts within their bosoms burn;
To all, the joyful tidings they proclaim,
The first apostles of the Saviour's fame.

O! may we keep and ponder in our mind,
GOD's wondrous love in saving lost mankind;
Trace we the Babe, who hath retrieved our loss,
From his poor manger to his bitter cross;
Tread in his steps, assisted by his grace,
Till man's first heavenly state again takes place.

Then may we hope, the angelic hosts among,
To find, redeem'd a glad triumphant throng:
He that was born upon this joyful day,
Around us all his glory shall display.
Saved by his love incessant, we shall sing
Eternal praise to heaven's Almighty King.

BYROM.

THE CHURCHMAN.

From Isaac Barrow's Works.

THE INCARNATION OF OUR LORD.

THE consideration of this point should fill our hearts with spiritual comfort and joy; there never can be a greater occasion or juster cause of rejoicing than this, that our LORD is born and come: it is signally *Evangelium, good tidings;* never news more welcome hath come into the world; never report more grateful was heard by mortal ears; it is news from heaven, and the best that ever came thence. "Behold, (said the angel that brought it, and a message it was most worthy the mouth of an angel,) I tell good tidings of great joy, which shall be to all people;" news at which all heaven was pleased and ravished with joy, breaking presently forth into hymns of praise and congratulation: "There was with the angel a multitude of the heavenly host praising GOD, and saying, Glory be to GOD on high, on earth peace, and good-will to men." In this, if we mark it, all the grand causes of extraordinary joy and festivity do conspire.

Is the birth of a prince ever by honest subjects entertained and celebrated with joy? Behold a Prince born to all the world! a Prince that cometh to rule mankind with perfect equity and clemency; to bring with him all peace and prosperity; to achieve the most noble exploits that could be undertaken in our behalf, to protect us in most assured safety, to defend us from all evil, to subdue and destroy all the enemies of our welfare, to rescue us from the greatest slaveries and miseries, to settle us in perfect happiness; he bringeth "salvation from our enemies, and from the hands of all that hate us; so that being delivered from the hands of our enemies, we might serve Him without fear, in holiness and righteousness before him all the days of our lives."

Is victory glorious and joyful? See the invincible warrior is issued forth into the field, *conquering and to conquer;* he that shall quell, disarm and rifle *the strong one*, that shall rout all the forces of hell, that shall defeat sin, and slay death itself, that shall subdue the world, and subject all things to himself: the *Captain of our salvation* appeareth, triumphing in humility; the great blow is given; the devil's pride and envy are abased; all the enemies are amazed, are daunted, are confounded at his presence; they cannot stand, they break, they scatter, they flee before him.

Is the publishing of peace acceptable? Behold eternal peace between heaven and earth, a general peace among men, a peace of conscience between man and himself is now established and proclaimed: the illustrious ambassador, the noble hostage, the infallible pledge thereof is arrived; "Preaching peace to them that are far off, and to them that are near."

Is recovery of liberty comfortable unto slaves and captives? Behold the Redeemer is come, the great ransom is laid down sufficient to purchase the freedom of whole worlds; innocence appearing in human nature hath unlocked the prison of sin, in which we were closely detained; hath broken the shackles of universal guilt, which sorely pinched mankind: he is come who is anointed to preach (αἰχμαλώτοις ἄφεσιν) *dismission to the captives.*

Is the coming of a good friend to be congratulated? Behold the best friend to all mankind (bringing with him most wholesome advice, most needful succor, most seasonable consolation,) is arrived to visit us, and dwell with us.

Is it a comfortable thing to be graced with honor? What greater honor could mankind be dignified with, than this of receiving the Son of GOD into its kind and kindred? What could more advance and adorn us, than this high relation?

Is mirth seasonable to the day of marriage? Behold heaven and earth this day are coupled, divinity is espoused to humanity, an eternal indissoluble knot of amity, of unity, is tied between GOD and man; the great Bridegroom is come forth clad in his nuptial garment of flesh, ready to wed the Church, his beloved spouse.

Is the sun's rising (after a long, dark, and cold night) cheerful and comfortable? See, the "Sun of Righteousness is risen with healing in his wings;" dispensing all about his most pleasant light, and salutary influences; "The Day-spring from on high hath visited us," diffusing an universal light upon the souls of men, dispelling the night of ignorance and error, "shining out to those that sit in darkness and the shadow of death, and guiding our feet in the way of peace: Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee," &c. Never did Heaven with so clear and serene a countenance smile upon earth, as it did this day, when this super-illustrious luminary (this *bright morning star*, as he is called in the Apocalypse) did spring up above our horizon. From this auspicious day commenced the revocation of that fatal curse, by which we were exiled from paradise, condemned to death, exposed to hell; the reinstating us in a condition of hope, in a capacity of happiness; the return of life and joy into this region of corruption and disconsolateness: this is the day which *all nations desired*, and earnestly longed for, (with an implicit sense;) which the good patriarchs foreseeing did rejoice; which the prophets in so magnificent strains did predict and presignify. In our LORD's nativity all mankind was in a manner born, or did revive; was restored from a manifold necessity of dying; from lying dead in the guilt, and under the power of sin; from having our bodies irrecoverably dissolved by corruption, and our souls immersed into that *second death* of endless misery. It is in effect therefore the world's nativity that we celebrate, annexed to that of our LORD; the beginning of the new, better, spiritual, and eternal life to men: all reason therefore we have upon this consideration heartily to rejoice; how extremely stupid and senseless are we, if the apprehension of goods so many, so excellent, hence accruing to us, doth not inspire our hearts with a grateful cheerfulness! "This is the day which the LORD hath made: let us rejoice and be glad therein."

From Archbishop Usher.

WHEN Moses beheld the bush burning with fire, and yet no whit consumed, he wondered at the sight, and said, "I will now turn aside, and see this sight, why the bush is not burnt." But when GOD thereupon called unto him out of the midst of the bush, and said, "Draw not nigh hither," and told him who he was, Moses trembled, hid his face, and durst not behold GOD. Yet, although being thus warned, we dare not draw so nigh, what doth hinder but we may stand aloof off, and wonder at this great sight? "Our GOD is a consuming fire;" saith the Apostle: and a question we find propounded in the Prophet, "Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burning?" Moses was not like other prophets, but GOD spake unto him face to face, as man speaketh unto his friend: and yet for all that, when he besought the LORD that he would show him his glory, he received this answer, "Thou canst not see my face: for there shall no man see me and live." Abraham before him, though a special *friend of* GOD, and the *father* of the faithful, the children of GOD, yet held it a great matter that he should take upon him so much as to speak unto GOD, being *but dust and ashes.* Yea, the very angels themselves (*which are greater in power and might*) are fain to cover their faces when they stand before him, as not being able to behold the brightness of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of GOD's own person; and admitted to dwell here as an inmate under the same roof? and yet in the midst of these everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for ever more. Yea, how should not we with Abraham rejoice to see this day, wherein not only our nature in the person of our Lord JESUS is found to dwell for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that GOD doth set his sanctuary and tabernacles among us, and dwell with us; and, which is much more, maketh us ourselves to be the *house* and the *habitation*, wherein he is pleased to dwell by his Spirit; according to that of the Apostle: "Ye are the temple of the living GOD, as GOD hath said; I will dwell in them and walk in them, and I will be their GOD, and they shall be my people;" and that most admirable prayer which our Saviour himself made unto his Father in our behalf, "I pray not for them alone, but for them also which shall believe on me through their word: that all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

THE following argument from the Protestant Episcopalian was designed to remove the impression that the late recommendation of the House of Bishops was in contravention of the rubric. It is pronounced conclusive by the Southern Churchman, and is so admitted by the Episcopal Recorder; we presume, therefore, that the question may be considered as settled.

From the Protestant Episcopalian.

THE MODE OF RECITING THE "CONFESSION."

MESSRS. EDITORS,—Some remarks on the late recommendation of the House of Bishops, in concurrence with a suggestion of the House of Deputies on this subject, have appeared in certain of our periodicals. It is not my intention to comment on these, any further than to say, that I deem the question concerning the propriety or impropriety of the mode now adopted to rest fundamentally on the point, Is it rubrical? That it is so, there can be no reasonable doubt. The rubric before the first confession says, 'To be said by the whole congregation *after* the minister'—the rubric before the last special prayer for Ash Wednesday says, 'then shall the people say this that followeth, *after* the minister'—the rubric before the Lord's Prayer in the post-communion says, 'The people repeating *after* him every petition.' Now, that prayer for Ash Wednesday, and the Lord's Prayer, are always recited by the congregation *with* the minister, at least I never knew or heard of the contrary: of course, if 'after' means the same as 'with' in two rubrics, it may in the third; the true sense of the word is, '*according to the lead* of the minister.' Further; the rubric for the first Lord's Prayer to morning and evening says, 'repeating it *with* him, both here, and *wheresoever else* it is used in Divine service;' yet where the prayer occurs in the post-communion, the direction is, 'repeating *after* him,' as we have seen: of course, 'repeating *with*' and 'repeating *after*' are synonymous phrases as regards this prayer, and may be held synonymous in the other case. The House of Bishops therefore have not set aside a rubric, or imposed an unnatural construction, in their late recommendation. All they have done, is to advise a practice which makes the interpretation of the rubric concerned entirely conformable to that of two other rubrics of similar phraseology, and affecting parts of the service which, like the general confession, are joint acts of the minister and people.

The conclusion, then, I deem inevitable—the practice recommended by the Bishops is strictly legal or rubrical—that is the fundamental point. That it is also proper or expedient, may safely be assumed, from its having the concurrent and deliberate sanction of both Houses of our General Convention. If public opinion among Episcopalians be of further value on this latter point, I can answer for it to an extent not inconsiderable.

EMBER DAYS.

WE are obliged to the Episcopal Recorder for directing attention to the following important but neglected institution of the Church. The article is well written and its suggestions good, and though too late for our readers at the present season, we hope its influence will not be lost.

EMBER DAYS.—PRAYER FOR PERSONS TO BE ORDAINED, &c.—These days designate the four periods of the year appointed in our Church for *Ordination.* The twentieth canon says: "Agreeably to the practice of the primitive Church,* the stated times of ordination shall be on the Sundays following the Ember weeks." It provides also for occasional ordinations at such other times as the Bishop may appoint.

The Ember days are "the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September and the 13th of December." The meaning of the name by which they are designated, which is one of great antiquity, is not certainly known. Nelson, in his festivals and fasts, quotes with approbation the opinion that it is derived "from the Saxon word, importing a *circuit* or *course;* so that these fasts being not occasional, but returning every year in certain courses, may properly be said to be *Ember*, because fasts *in course.*"

From the necessities of our Church, ordinations have been generally appointed at such seasons as may best suit the convenience of the parties, without particular regard to the Ember days. This circumstance, however, should not cause them, or the important subject which they suggest, to be disregarded. *The whole Church* is now called upon to pray for those who enter the ministry of the Church, and for the bishops by whom they are admitted, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church; offering this petition we cannot fail to pray also for such an increase of "fit persons" for the ministry, as the circumstances of the Church and the world imperiously demand. What subject can be presented which more needs the *united prayer* of Christians? What better mode can be devised for securing it than its recommendation by the Church at four seasons, occurring in course *every year?*

There are many interesting thoughts connected with *prayer for a faithful ministry*, upon which we cannot dwell; nor is it necessary, since they must be too obvious to every reflecting mind to require remark. We hope that the subject will be remembered in the devotions to the Church, the family, and the closet. It was a remark of George Herbert, when speaking of the decay of piety, and too general contempt for the clergy in his day, that "one cure for these distempers would be for the clergy themselves to keep Ember weeks strictly, and beg of their parishioners to join with them in fasting and prayers for a more religious clergy." Of Hooker, it is said, "he never failed, the Sunday before every Ember week, to give notice of it to his parishioners, persuading them both to fast, and then to double their devotions for a learned and *pious* clergy;—but especially for the last,—and to what he persuaded others, he added his own example of fasting and prayer; and did usually every Ember week take from the parish clerk the key of the church door, into which place he retired every day, and locked himself up for many hours."

* Bingham thinks that this practice commenced in the fourth or fifth century.

COMMUNICATIONS.

For the Churchman.

SURPLICE OR NO SURPLICE.

I OBSERVED in the Churchman of the 28th ultimo, an inquiry by *Clericus Diagregoriensis* relative to the use of the *surplice*, and though the question was not directed to me, I presume the inquirer will accept a few hints from another quarter; more especially as the person to whom it was directed has answered it only in general terms.

But I must premise that the inquiry of *Clericus* is not sufficiently broad, that inasmuch as the surplice is a white garment worn by the ministers of religion, as an emblem of the purity required of them, and as an ensign of their office, it should have extended to the use of all white garments worn for similar purposes, by whatever name they may have been called. And here I may say that no men better understand the effect of confounding the name of a thing with the thing itself, than the denomination to which *Dr. Morse* belongs, the authority cited by *Clericus.* It does not follow that because the name of the *surplice* does not occur in the Bible, that it was not then in use, under some other appellation; and we ought, therefore, to search for the *thing*, not the *name;* the substance, not the shadow; and if we find *white garments* used in the primitive Church, by the same class of men as those who now wear the surplice, with the same design, it matters not by what name such garment was called, whether vestment or cope, rochette or albe, we are authorized to say that the use of the surplice is sanctioned by primitive usage.

I shall, therefore, undertake to prove,

1. That white garments have always been esteemed as emblems of purity.
2. That as such they were prescribed for the Jewish priests, to be worn as ensigns of their office, and from the Jews copied into other, and heathen nations.
3. That for the same reason they were used by the primitive Christians in the rite of baptism.
4. And for the same reason were adopted by the priesthood in the Christian Church before the commencement of the fourth century, four hundred years previous to the time instanced by Dr. Morse.

1. White garments have always been esteemed as emblems of purity.

We learn from the inspired Apostle that the seven angels, commissioned from heaven to inflict the last plagues upon man, were to appear 'clothed in *pure and white linen*,' (Rev. xv. 6,) that all 'the armies in heaven are clothed in *fine linen*, white and clean.' (Rev. xix. 14.)

The saints, too, 'those who had not defiled their garments,' (Rev. iii. 4,) 'those who had been slain for the word of GOD,' (vi. 9,) 'with the four and twenty elders that surrounded the throne of the Most High,' (iv. 4,) and the 'mighty multitude, which no man can number, from all nations, kindred, people, and tongues, who had in much tribulation washed their robes in the blood of the Lamb,' (vii. 9, 14,) were dressed in 'white raiment, having white robes upon them.'

So, too, the bride and spouse of the Lamb, when decked in her bridal garments, was 'to be arrayed in fine linen, clean and white, for the white linen is [emblematic (Adam Clarke in loco) of] the righteousness of the saints.' (Rev. xix. 8.) The same may be proved by numerous passages in the Old Testament. (Comp. Ps. li. 7; Isa. i. 18; Ezek. xvi. 9–13; xliv. 16, 17; Lev. xix. 19; Deut. xxii., xi.)

The heathen nations used garments of the same color, with the same design. (Archæ. Græc. Robinson, b. v. c. 3, p. 419, 8vo, Lond. 1827; Potter's Gr. Antiq. b. 4, c. 3, p. 535, by Anthon, 8vo, N. Y., 1835; Plut. Quæs. Rom. Univ. Hist. vol. xi. p. 239, *n.* and Isodorus, L. xxv. c. 2, there quoted, 21 vols. 8vo.)

2. White garments were prescribed for the Jewish priests, and from them copied by the heathen nations.

We find the use of the linen ephod prescribed for the Jewish priests by Moses himself, to be worn when they ministered at the altar. (Cruden, Concordance in loco, Phil. 1830; Robinson's Colment in loco; Josephus' Antiq. Jud. L. 3, c. 7; Judges viii. 27; xvii. 5; xviii. 14; 1 Sam. ii. 18; xxviii. 14, 3; xxiii. 6, &c.,) and which we know from the meaning of the original term were *white.* (Parkhurst in בר 2d, בץ 2d; Rob. Col. on Linen; Whateley on Book of Common Prayer, c. 2, sect. 4, p. 101, 8vo, Lond. 1825.)

The use of white garments has, therefore, been practised ever since the establishment of the Jewish Theocracy, about 1650 years before the Christian era.

Now unless the Pagans can show the use of similar garments, nearly or quite as early, the presumption will be that they copied it from the Jews; and since the former are unable to prove their use of it, within a thousand years as early as we know it was used by the latter, this presumption amounts to a probability, almost to a certainty.

The significancy and propriety of the white garment as a priestly vestment, is so evident, that no remarks of mine could make it more so. To this it may be added, that though the Pagan priests sometimes wore white garments, it was not the only, if their usual color. The authorities commonly cited to prove the use of the white garment among the ancient Pagan priests, are Plato de Lege, L. 12, Cicero de Lege L. 2, and Virg. Æn. 12; but Anarcharsis the Younger, in his Grecian travels, says, 'Les pretres officient avec de riches vêtements, sur lesquels sont tracés en letters d'or, les noms des particuliers qui en ont fait present au temple.' (Vol. ii. p. 415; 7 vols. Par. 1822.)

These garments point to the magnificent ephod of the Jewish high priest, (Exod. xxviii. and xxix.) as the original from whence they were derived.

Besides, the priesthood among many ancient nations seem not to have had any peculiar garments as insignia of their office. Among the Romans, whose priests were not a class of men distinct from the rest of the people, (Gibbon Dec. and Fall Rom. Emp. vol. i. c. 15. p. 280; c. xx. p. 426, 4 vols. 8vo., N. Y. 1831,) every man wore a clean white *toga* on the occasion of any festival. (Ovid Faus. 5. v. 7; Adams' Rom. Antiq. p. 348.) And further, the state of Paganism in the eighth century, will hardly admit the supposition that Christians borrowed any thing from them at that period. On the state of Paganism at that time, Mosheim and Gibbon will furnish very good authorities, and Fontenelle (History of Oracles, part 2) has given a good account of its decay previous to the sixth century.

3. That for a similar reason white garments were used by the primitive Christians in the rite of baptism.

Among many ancient nations, persons who died were first washed, then anointed and clothed in white garments, as emblematic of the purity required of those who were about to enter into another world. (Rob. Archæl. Græcæ. b. 5, c. 3, p. 410; Potter's Grecian Antiq. b. 4, c. 3, p. 535; Adams' Rom. Antiq. p. 398, 8vo, N. Y. 1833; Virg. Æn. vi, 219; Plin. Epis. L. 5, Ep. 16; Ovid Her. 10, 122; Jahn, Bib. Arch. p. 1, c. 13, sect. 204; Univ. An. Hist. vol. i. p. 490.)

The renovation of Israel is described by the prophet under the similitude of a wretched infant, who was taken in its distresses, 'washed in water, anointed in oil, and decked in fine white linen.' (Ezek. xvi. 9–13.)

So in the primitive Church, those who were buried to the world in baptism, and raised to life in CHRIST, 'were washed in the laver of regeneration,' anointed with oil, and clothed with *white garments*, in token that they had renounced 'the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; that hereafter he should not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue CHRIST's faithful soldier and servant unto his life's end.' Tertullian, in his treatise on baptism, speaks of the 'unctione de pristina disciplina,' (c. 7, p. 226, Par. 1675,) of the 'obsignatio baptismi, vestimentum quodammodo fidei,' (c. 13, p. 229,) (See also Apostolic Constitutions, L. 3, cc. 15, 16, 17, pp. 287, 288; Pat. Apos. Le Clerc. vol. i, Antwerp, 1698, L. 7, c. 22, p. 368; Recog. Clem. L. 3, c. 67. p. 531; Pat. Apos. L. C., Cyril Hieros. Cat. Mytug. 2 Chrys. Orat. 6, sub finen Ep. ad Coloss. Dionys. 2; Aug. Sern. de illitu Neophy. and Sern. de Mys. Bap. Ambrose de Sacra, L. 1, c. 2; Du Pin. Ecc. Hist. Cent. 4, pp. 214, 215, Lond. 1696; Whateley on Book Com. Prayer, c. 7, p. 334.)

4. White garments were used as priestly vestments in the Christian Church before the commencement of the fourth century.

The Apostolic Constitutions make mention of the 'Splendidæ vestem,' that is the bright, clear or pure garments, so called from their white color, worn by the priests when ministering at the altar. (L. 8, c. 12, p. 399.) Eusebius notices the 'sacred gown and sacerdotal garments worn by the bishops and priests.' (Eus. Hist. L. 10, c. 4, p. 406, Crusè's Trans.) So also he speaks of the πεταλον, (L. 5, c. 24, p. 208,) which Professor Crusè renders 'sacerdotal plate,' but which seems to me to denote rather some kind of garment worn as a badge, and probably made of linen.

Jerome speaks of the 'white garment worn by the bishop and priest at the communion. (Adv. Pelag. L. 1, c. 9, Tom. 2d, p. 565, F. G. Par. 1704; What. b. 6, p. 2, sect. 4, p. 101.) And Greg. Naz. alludes to the use of similar garments. (Orat. 31, Tom. 1, p. 504, N. Par. 1630; What. ubi sup.)

Pontius, in his account of the martyrdom of St. Cyprian, prefixed to the works of that bishop, calls '*white linen an ensign of episcopal honor;*' (op. Cyp. Pont. Diac. Vitu. S. Cyp. p. 9, Ox. 1682;) and Baronius (Annals Ann. 261, sec. 40, 41) says St. Cyprian went to his martyrdom in his 'pontifical habit;' and Bede makes mention of episcopal garments worn in his time. (De Fab. cited by What. ubi sup. p. 104.)

The argument for the use of the surplice, therefore, stands thus: White garments have been considered by all nations as emblematic of purity, and are by inspiration spoken of as emblems of the righteousness of the saints. Their use by the Jewish priests was commanded by GOD himself, was copied from the Jews by the Pagans, *adopted in the Christian Church before the year* 300, and has been continued by most Christian nations until the present time; and the notion, therefore, that it was borrowed from the Pagans is entirely unfounded.

The authorities as to its introduction into the Christian Church, are the Apos. Consti., A. D. 300; Eusebius, A. D. 315; Jerome, 378; Greg. Naz. 370; and Pontius, Baronius, and Bede, later writers of those earlier times. If these are not sufficient to establish a matter of fact so completely within their cognizance, it would be difficult to prove any thing that did not transpire within our own knowledge.

It can be of no importance to ascertain the time when the *surplice*, after its present pattern, (if any such pattern exists,) first came into use, were it possible to do so; it is sufficient for us to show that the bishops and priests of the primitive Church, to which our clergy have regularly succeeded, wore a similar kind of garment for a similar purpose.

JURIS CONSULTUS.

For the Churchman.

THE subject of free churches has justly taken strong hold upon the hearts of Christians in this city. For the *white* population already two free churches are in successful operation, and a third is in progress. There is, however, one class of poor who have not yet been reached at all in this manner. I mean the *colored people.* Of this class there are in the city between fifteen and twenty thousand, and only *one Episcopal church.* A strong desire has recently been manifested among a few persons, both white and colored, for the establishment of a free African church; and it cannot be doubted that if the views of the above-named persons were generally known to the Church, pecuniary means would not be wanting for a single week.

I throw out the above suggestions in hope of drawing attention to the subject in some *effectual* manner. OBSERVATOR.

For the Churchman

MR. EDITOR,—I observed in a late number of the Churchman an extract in which mention is made of a Bible "presented by a pious Englishman to the Stockbridge tribe of Indians," and "still preserved as a sacred relic in the church." This circumstance or one parallel to it, is detailed at length in a work, entitled "Memoirs of the Housatunnuk Indians, by Stephen Hopkins, A. M., Pastor of a church in Springfield," printed at Boston, in 1753. Whether the Bible there mentioned is the same as the one referred to above, I cannot positively assert: if not, the coincidence is remarkable; the probability, however, seems to be that they are identical. It may be well to mention, *en passant*, that Mr. Hopkins was one of the original projectors of a mission to the "Housatunnuk" Indians, and that the first Missionary, a Mr. John Sergeant, was sent out by the "Commissioners for Indian affairs" in the colony of Massachusetts' Bay, in 1734.

In 1735, Mr. Thomas Coram, of London, "a gentleman who had discovered a generous and noble spirit, in divers projections for the benefit of the nations, and the good of mankind," received from Dr. Benjamin Colman, of Boston, (one of the Commissioners,) a proposal from Mr. Sergeant to establish a boarding-school among the Indians. He "being (to use his own expression) charmed with the undertaking," immediately interested himself in it. A petition was drawn up by him, at the suggestion of some friends who wished to have "the proposed subscription headed by some proper person," to be presented to the Prince of Wales, (afterward George III.) This petition he sent to Col. John Shute, Privy Purse to his Royal Highness, with a request that it might be laid before the Prince. The Colonel's circumstances would not then admit of his going to him, and "he therefore sent the petition together with Captain Coram's letter, and a subscription book, to Dr. Francis Ayscough, Clerk of the Closet, and first Chaplain to his Highness, desiring him to solicit the Prince to become the first subscriber." This the Dr. did, and obtained the Prince's subscription, twenty guineas. He also, on returning the petition, &c., to Mr. Coram, "gave him to know that he himself designed to make a present of a BIBLE to the congregation at Stockbridge, which he soon after did, one of the largest sort, finely gilt, bound up in three volumes, folio;" which Bible, at the time Hopkins wrote, "was in the pulpit at Stockbridge." The Duke of Cumberland, the Duke of Dorset, the Lord Chancellor, and Lord Gower, also gave their names to Mr. Coram's subscription.

Accompanying the gift of the Bible was a letter from Dr. Ayscough to Mr. Sergeant, expressing his interest in his welfare, and assuring him of his assistance "in promoting his good intentions, with all the zeal that so pious and useful an undertaking required and deserved." In all this, Hopkins truly remarks, "the Dr. discovered a noble, generous, and Catholic spirit." This praise is peculiarly to be noticed; for but a few pages previous he has indulged himself in a long animadversion on the conduct of the "Society for Propagating the Gospel in Foreign Parts," in supporting "Missionaries at Boston, Newport, &c., rather than among the Indians;" clearly proving, he thinks, that they prefer "converting Presbyterians and Congregationalists to the Church of England, to turning the poor perishing Heathen to the Christian faith. How just such a censure is, any one who is acquainted with the proceedings of that venerable body can easily decide.

Such instances of disinterested liberality and benevolence are delightful to the philanthropist, of whatever denomination: to the Churchman peculiarly interesting as proofs, stronger than declarations, of the spirit which animated the hearts of some of the sons of his mother Church, who stood highest in worldly rank; a spirit so singularly named exclusiveness and intolerance!

ANGLICUS.

D———, Mass. Dec. 10th, 1835.

For the Churchman.

SECOND EDITION OF 'EARLY YEARS OF HOBART.'

The rapid sale of Bishop Hobart's "Early Years," has caused a call to be made for a Second Edition before a volume of his "Professional Years" was ready for the press. It is intended, however, that such shall soon follow, the demand for the present little work being to the author sufficient proof that the interest taken by the public in Bishop Hobart's character is not yet exhausted; or rather, that the interest taken in native traits of goodness, such as his exhibits, is a perennial interest that never can be exhausted. Facts we are contented to read but once, for our curiosity is satisfied; whereas the picture of generosity and nobleness, and true-hearted piety, we can read and re-read, and find it ever fresh and new. In this light the author regards his theme, and if he fail to transfer the same feeling to his readers, he believes it will be his fault, not that of his subject. In the meantime the present volume is again put forth, with a few slight alterations in form and additions in matter. Its general scope the author has seen no reason to alter, and no error has been pointed out in the facts. It is again, therefore, addressed to the young as an example of what *may* be done, and to parents as a model of what *should* be done, in education; accompanied with the prayer of one who is himself a father, that it may be blest in its influence on the rising generation.

For the Churchman.

MISSIONARY CONTRIBUTIONS.

We are obliged to a correspondent for the subjoined gratifying information.

The success which has attended the first efforts of the Secretaries and General Agents of the Board of Missions, in behalf of their respective committees, must be as encouraging to them as it will be gratifying to the friends of the Church generally.

As yet the subject has been presented, according to the present arrangement, to but two of the congregations in this city, and to one in Brooklyn, and their example is worthy of all praise. The collection in St. George's Church, after a sermon by the Secretary and General Agent of the Foreign Committee, amounted to $421, and in St. Ann's Church, Brooklyn, on Sunday morning last, after a sermon by the same Rev. gentleman, more than $700 were collected, or pledged, and we understand that the amount will probably be increased to a thousand.

In Grace Church, in this city, after a sermon by the Rev. Mr. Dorr, the Domestic Secretary and General Agent, the contribution was $445. We hail these liberal first-fruits as the promise of a rich harvest. If all our churches will come up to the work in the same noble and generous spirit, the Missionary Society, with God's blessing, will be able to realize, under its present organization, all that its warmest friends have anticipated. There is certainly an excellent missionary feeling pervading the Church, which needs only to be cherished to produce the most beneficial results.

THE CHURCHMAN.

SATURDAY, DECEMBER 19, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

CHRISTMAS.

The return of this holy festival, casting its bright beams of light on the Church, again awakens the sentiments of joy, gratitude, and adoration. The event which it commemorates is one of unutterable magnitude, and the worthy celebration of the day demands the most serious preparation. It was the commencement of a new era of glory to God, peace on earth, and good-will to men; and all the animating and ennobling themes of reflection belonging to our religion are properly associated with its anniversary. But especially should the mind be directed to that greatest mystery of godliness, "God manifest in the flesh." The incarnation of our Lord, by which the eternal "Word was made flesh, and dwelt among us," and the human nature was assumed into the divine, is the foundation of our religion. Herein shall we find the true dignity of our nature, hence derive our highest motives to humility and the most exalted of our spiritual joys. The day which commemorates such an event should be signalized by the sincerest tributes of private devotion, and the highest solemnities of public worship. Joy indeed will be the prevailing sentiment, but it will be the joy of the renovated mind, meditative, trembling, adoring, and thankful for the unspeakable glory of being made a partaker of the divine nature. Deprecating all desecration of the day by scenes of worldly hilarity, and trusting that our gratulation will be received in the spirit of Christian mirth, we sincerely wish all our readers "a happy Christmas."

CONFLAGRATION.

We cannot forbear adverting, however briefly, to the awful calamity which has befallen our city. A large section of our city is in ruins, and hundreds who were yesterday in affluence are to-day reduced to poverty. Such an instance of the instability of human affairs it may be hoped will not be without its influence in raising our minds above the earth, and fixing them on a better world. Our city has hitherto enjoyed an unexampled degree of prosperity: such a judgment as the present should remind us of our dependence on that Protector without whom nothing is strong, and bring us the more sensibly to acknowledge his superintending providence. We have no time to dwell upon the calamity, further than to express the wish that it may lead us as a people to deep humiliation and repentance, and that all may respond to the call it makes on us for the exercise of charity and Christian sympathies.

Jeremy Taylor on Heresy.—'Few men,' says the Churchman, 'have been more orthodox, more pious, or better read in the Scriptures than Jeremy Taylor, and yet Taylor says that he finds no authority in the Bible for calling any man a heretic who does not unite *viciousness of life to error in doctrine.*' This seemed to us, on its appearance in the Churchman, a dangerous sentiment, and we are surprised that it should be copied into the Missionary without remark or qualification. If *viciousness of life*, in the general and correct understanding of the phrase, is necessary to constitute a heretic, *we must withdraw the charge of heresy from many to whom it is applied by the great body of Christians.—Episc. Recorder.*

Certainly we must, that is the very point which we aimed to enforce. The word, as generally used is a theological bugbear intended to affix a stigma on the adherents of certain modes of faith, and frighten men from thinking and speaking their thoughts on religious subjects. The Roman Catholic flings the opprobrious epithet at all Protestants, and the majority of Protestants uniting in certain doctrines, fasten it in turn upon the various classes of the minority who dissent from these doctrines; thus the Episcopalian, the Methodist, and the Presbyterian prey upon the Quakers, Universalists, Unitarians, and shoals of smaller sectaries, while the Romanist like a voracious pike engorges the whole in his capacious maw. Now we admit that *error in doctrine* is a bad thing, and that *heresy* is a bad word, but we are not satisfied that the two are identical. We believe that "*heretics*" are bad men and out of the pale of salvation, but we believe that many who hold erroneous doctrine are good men, and within the pale of salvation. Hence we think it bad English and worse religion to call men *heretics* merely for the profession of certain theological tenets, however dangerous we may deem them. Something then besides speculative error is necessary to constitute a man a heretic; what is that something? We answer strictly speaking, *a perverse will*, or a *bad heart*. But how are we to know the will or affections of others? In no other way than by their lives; hence, while error in doctrine and perverse will constitute a man a heretic in the eye of God, yet in the judgment of men who cannot discern the will, nothing ought to constitute a man a heretic but erroneous doctrine and a bad life. Thus, whether we have the sanction of Taylor or not, we feel justified in repeating the opinion with more emphasis than before, that Christians 'have no authority,' either from Scripture, good sense, or the best usage, 'for calling any man a heretic who does not unite viciousness of life to error in doctrine.' And if the result of this should be to make us withdraw a reproachful charge from many who in human estimation seem unworthy of reproach and are apparently distinguished from their fellow-Christians only by speculative differences of opinion, we should hail the result as auspicious to the interests of truth and Christian charity.

But, asks the Recorder, did Bishop Taylor ever express the sentiment attributed to him by the Churchman? 'We are unable,' he continues, 'to answer the question positively, but are inclined to the belief that the editor of the Churchman, quoting from memory,' &c., has misquoted. The Recorder then proceeds to state what he conceives to be Bishop Taylor's views, and from his doubtful beginning soon argues himself into the following positive result:

The sentiment here (in Taylor) evidently is, that *either* error in fundamental doctrine *or* teaching viciousness of life, constitutes heresy. That unfortunately attributed to him by the unguarded language of the Churchman, is that *neither* error in doctrine, *nor* viciousness of life, is sufficient to make a man a heretic, who does not 'unite' the two characteristics.

And then, rising by a most comfortable climax from the mistiness of doubt to the pinnacle of serene assurance, with a benevolence which has our warmest thanks, and which would save *him* from the charge of 'heresy,' even if he were to fall to the very nadir of heterodoxy, apologizes in our behalf for the blunder into which we had fallen, and explains the necessity which constrained him to correct it.

The readers of the Churchman, and indeed of all our hebdomadals must be so well aware of the necessity of allowance for the *currente calamo* expressions of the editor, that we did not think it necessary to notice this subject until further currency was given to what we consider an erroneous and dangerous sentiment, by its appearance in another paper, in which also its tendency was doubtless overlooked.

How far we need to avail ourselves of this friendly extenuation we shall now enable the reader to judge. The argument of Taylor, as we understand it, is that faith and heresy are the converse one of the other, the same in their nature, proportion and measure; that as speculative belief does not justify us, so neither does speculative error condemn us; and that as faith cannot be separated from piety and a good life, (for 'however they may be distinguished, if we speak like philosophers, they cannot be distinguished when we speak like Christians,') so neither may heresy be separated from impiety and a bad life. Our former quotation was made, as the Recorder says, from memory, or rather it was intended to give, in a word, the general spirit and sense of the author. That we have fairly represented him, we think the following passages will show:

But in all the animadversions against errors made by the Apostles in the New Testament, no pious person was condemned, no man that did invincibly err, or 'bona mente;' but something that was amiss 'in genere morum,' was that which the Apostles did redargue. And it is very considerable, that even they of the circumcision, who, in so great numbers, did heartily believe in Christ, and yet most violently retain circumcision, and, without question, went to heaven in great numbers;—yet, of the number of these very men, they came deeply under censure, when, *to their error they added impiety*; so long as it stood with charity, and without human ends and secular interests, so long it was either innocent or connived at; *but when they grew covetous, and for filthy lucre's sake taught the same doctrine which others did in the simplicity of their hearts, then they turned heretics*,—then they were termed seducers; and Titus was commanded to look to them, and to silence them; 'For there are many that are intractable and vain babblers, seducers of minds, especially they of the circumcision, who seduce whole houses, teaching things that they ought not, for filthy lucre's sake.' These, indeed, were not to be endured; but to be silenced by the conviction of sound doctrine, and to be rebuked sharply, and avoided.

For heresy is not an error of the understanding, but an error of the will. And this is clearly insinuated in the Scripture, in the style whereof faith and a good life are made one duty, and vice *is called opposite to faith, and heresy opposed to holiness and sanctity.* So in St. Paul: 'For,' saith he, 'the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned;' 'à quibus quòd aberrârunt quidam,' 'from which charity, and purity, and goodness, and sincerity, because some have wandered,' 'deflexerunt ad vaniloquium.' And immediately after, he *reckons the oppositions to faith and sound doctrine; and instances only in vices that stain the lives of Christians, 'the unjust, the unclean, the uncharitable, the liar, the perjured person,* 'et si quis alius qui sanæ doctrinæ adversatur;' these are the enemies of the true doctrine.

And, indeed, if we remember that St. Paul reckons heresy amongst the works of the flesh, and ranks it with all manner of practical impieties, we shall easily perceive, that *if a man mingles not a vice with his opinion, if he be innocent in his life, though deceived in his doctrine,—his error is his misery, not his crime;* it makes him an argument of weakness, and an object of pity, but not a person sealed up to ruin and reprobation.

The adequate and perfect formality of heresy is whatsoever makes the error voluntary and vicious, as is clear in Scripture, reckoning covetousness, and pride, and lust, and whatsoever is vicious, to be its causes:—such persons, who, by their ill lives and vicious actions, or manifest designs, (for 'by their fruits ye shall know them,') give testimony of such criminal indispositions, so as competent judges, by human and prudent estimate, may so judge them, then they are to be declared heretics, and avoided. And if this were not true, it were vain that the Apostle commands us to avoid a heretic: for no external act can pass upon a man for a crime that is not cognoscible.

Now every man that errs, though in a matter of consequence, so long as the foundation is entire, cannot be suspected justly guilty of a crime to give his error a formality of heresy; for we see many a good man miserably deceived, as we shall make it appear afterward; and he that is the best amongst men, certainly hath so much humility to think he may be easily deceived, and, twenty to one, but he is in some thing or other; yet, *if his error be not voluntary, and part of an ill life, then, because he lives a good life, he is a good man, and, therefore, no heretic:* no man is a heretic against his will.

Besides these heresies noted in Scripture, the age of the Apostles, and that which followed, was infested with other heresies; but such as had the same formality and malignity with the precedent, all of them, either such as taught practical impieties, or denied an article of the creed. Hegesippus, in Eusebius, reckons seven only prime heresies, that sought to deflower the purity of the Church:—that of Simon,—that of Thebutes,—of Cleobius,—of Dositheus,—of Gortheus,—of Masbotheus; I suppose Cerinthus to have been the seventh man, though he express him not: but of these, except the last, we know no particulars; but that Hegesippus says, they were false christs, and that their doctrine was directly against God and his blessed Son. Menander also was the first of a sect, but he bewitched the people with his sorceries. Cerinthus' doctrine pretended enthusiasm, or a new revelation, and ended in lust and impious theorems, in matter of uncleanness. The Ebionites denied Christ to be the Son of God, and affirmed him ψιλὸν ἄνθρωπον, begot by natural generation, (by occasion of which, and the importunity of the Asian bishops, St. John wrote his gospel), and taught the observation of Moses' law. Basilides taught it lawful to renounce the faith, and take false oaths, in time of persecution. Carpocrates was a very bedlam, half witch and quite madman; and practised lust, which he called the secret operations to overcome the potentates of the world. Some more there were, but of the same nature and pest, not of a nicety in dispute, not a question of secret philosophy, not of atoms and undiscernible propositions, but open defiances of all faith, of all sobriety, and of all sanctity, except only the doctrine of the millenaries, which in the best ages was esteemed no heresy, but true Catholic doctrine, though it since hath justice done to it, and hath suffered a just condemnation.

If they intended the crime of heresy against those opinions, as they laid them down in their catalogues, *that crime*, I say, *which is a work of the flesh, which excludes from the kingdom of heaven*, all that I shall say against them, is, that the causeless curse shall return empty; and no man is damned the sooner, because his enemy cries ὦ κατάρατε.

Which is a certain argument that it is not the opinion, but the impiety, that condemns and makes the heretic.

I find no opinion in Scripture called damnable, but what are impious 'in materiâ practicâ,' or directly destructive of the faith, or the body of Christianity; such of which St. Peter speaks: 'Bringing in damnable heresies, even denying the Lord that bought them, these are the false prophets, who, out of covetousness, make merchandise of you through cozening words.' Such as these are truly heresies, and such as these are certainly damnable.

Now, because faith is not only a precept of doctrines, but of manners, and holy life, whatsoever is either opposite to an article of creed, or teaches ill life, that is heresy; but all those propositions, which are extrinsical to these two considerations, be they true or be they false, make not heresy, nor the man a heretic; and, therefore, however he may be an erring person, yet he is to be used accordingly, pitied and instructed, not condemned or excommunicated; and this is the result of the first ground, the consideration of the nature of faith and heresy.

The Recorder must have read all these passages, for in the following paragraph he makes three quotations, one from the beginning, another from the middle, and a third from the end of the very chapter on Heresy in the Liberty of Prophesying, from which all our citations are made.

He [Taylor] does say that 'no heresies are *noted with distinct particularity in Scripture*, but such as are great errors practical, such whose doctrines taught great impiety *or* such as denied the coming of Christ,' &c. He here speaks o the heresies which existed *at this period*. Proceeding in the order of time he enumerates others which had the same formality and malignity, '*either* such as taught practical impieties, *or* denied an article of the creed.' These quotations are from the 'Liberty of Prophesying,' the section on the 'nature of heresy,' which is concluded by a definition of its character as follows: 'Whatsoever is *either* opposite to an article of the creed, *or* teaches ill life, that is heresy.'

It may seem strange, therefore, that he should thus have misconstrued the author's sense; but 'the readers of the Recorder, and indeed of all our hebdomadals must be so well aware of the necessity of making allowance for the *currente calamo* expressions,' and the *currente oculo* quotations 'of the editor, that we should not deem it necessary to call attention' to the misconstruction in question, unless by pointing out what we suppose to be the cause of it, we indulged the hope of throwing more light on the subject. As the readiest means of doing this we commend to the attention of the reader the following quotation from Dr. Campbell:

"It deserves further to be remarked, that, in the earlier ages of the Church, after the finishing of the Canon, the word αἱρετικος was not always limited (as the word *heretic* is in modern use) to those who, under some form or other, profess Christianity. We at present invariably distinguish the *heretic* from the *infidel*. The first is a corrupter of the Christian doctrine, of which he professes to be a believer and a friend; the second a declared unbeliever of that doctrine, and consequently an enemy; whereas, in the times I speak of, the head of a faction of religion, or in ethics (for the term seems not to have been applied at first to the inferior members) the founder, or at least a principal promoter of a sect or party, whether within or without a church; that is, whether of those who called themselves the disciples of Christ, or of those who openly denied him, was indiscriminately termed αἱρετικος."

Now Bishop Taylor seems to have used the word in the primitive sense here pointed out by Dr. Campbell. In one of the quotations which we have made, it will be seen that he refers to the heresies of Simon, Basilides, Carpocrates, and others, which were "directly against God, and in open defiance of all faith," or what in modern style would be called infidelity instead of heresy. Hence when Bishop Taylor says that "heretics were such as *either* taught practical impiety *or* denied an article of the creed," he means, we apprehend, not such as were either impious or held erroneous doctrine, but such as were either *corrupters* of the faith or *deniers* of it altogether.

The application of the word "heretics" to those who are distinguished by peculiar speculative opinions in Christian theology, is comparatively of modern origin. The Greek word originally meant *a choice*, and in the gospels and Acts it means simply a *sect* or *party*, and is so translated with one exception wherever it occurs, as "the *sect* of the Pharisees," "the *sect* of the Sadducees," "the straitest *sect* of our religion," "this new *sect* which is every where spoken against," in all which places the word translated sect is in the original *heresis, heresy.* In this usage, and at that time, the word never conveyed reproach. In this respect the Jews set us a good example. They had so high an opinion of their religion as to suppose that the worst denomination in it conferred an honor and not a reproach upon its members, whereas we are apt to think that such sects as are not strictly orthodox bring no benefit but rather a disgrace and injury on its followers. The Jews were split into parties, and these parties had their mutual dissensions, but still they had the same temple and the same priesthood, and never seemed to regard their divisions as criminal, but looked upon them as admissible and a matter of course. Among the first Christians the case was directly the reverse; they were united in one society, the nature of whose government and fundamental doctrines, while the first teachers were alive, might be easily learned, and whose chief characteristics were peace, piety, and purity of life. Hence the first heresies were rather practical than theoretical, taking their rise less from conscientious differences of opinion as to what was or was not Christian doctrine, than from the deliberate wish to adulterate Christian doctrine with other religions, and to evade its requirements of moral purity. Hence the word *heresy* came to be used in a bad sense to denote a faction or division growing out of a wicked temper, involving either a corruption or a direct subversion of Christian faith; and the word "heretical" was nearly synonymous with *factious*, and a *heretic* was not one who differed from others in his speculative opinions, but a factious, turbulent fellow, whose highest ambition it was to be the leader of a party. Name the word heretic to a Roman Catholic of the present day, and you bring to his mind a Luther, Calvin, or Cranmer, while an orthodox Protestant finds his conception of heresy embodied in the followers of Priestley or Swedenborg. In the primitive age of the Church, however, the term might have been applied to a Paine or Voltaire; it would have suited with singular propriety those reverend gentlemen of superlative orthodoxy who aim, by their harangues and voluntary associations, to band around them an abolition faction, an ultra-temperance faction, or a no-popery faction; though perhaps a still nearer picture of a heretic of the first century may be found in Matthias the impostor, or Joe Smith the leader of the Mormons. No wonder that "against such masters of impious sects the apostolical sermons," as Taylor has it, "express most high indignation, leaving them under prodigious characters and horrid representments, as calling them 'men of corrupt minds,' 'reprobates concerning the faith,' 'given over to strong delusions to the belief of a lie, false apostles, false prophets, men already condemned and that by themselves, antichrists, and enemies to God.'" Thus, in the apostolic times, the word came naturally and justly to be one of severe reproach, but then it was applied to wicked livers, and not merely to wrong thinkers. In after-ages, however, the word passed through another change, and though it lost nothing of its offensiveness, was applied in a different and larger way; for "those ages being full of piety and fitted to be abused with an over-active zeal," and the degree of malignity in every error being oftentimes indiscernible and most commonly indemonstrable," it happened that "because the heretics" of a former age "had brought in new opinions" which were dangerous, "every opinion brought in *de novo* was liable to the same exception;" "the zeal of the people was alike against all; and if any opinion commenced in the Church, not heard of before, it had the ill luck to run the same fortune with an old heresy." In other words, after the term once came rationally into disrepute it then became arbitrarily a mere bugbear, by which the pusillanimous, the timid, and the ignorant sought to stigmatize those whose opinions they deemed of dangerous tendency.

But we desire neither to dispute about so light a matter as a word, nor to be misunderstood in so weighty a matter as aught that concerns revealed truth. The word *heresy* is used in a double sense: sometimes it means the *act of believing*, at other times, the thing *believed.* When we say "a man *is guilty of heresy,*" we take the word in the former sense, and impute to him a sinful act of mind: when we say "a man *has believed a heresy*," we take the word in the latter sense, and refer to an act that may be innocent or sinful, according to the circumstances. If the concrete corresponds in this as in other instances with the abstract, then the word heretic has also a double signification, and may mean either one who holds error under the influence of perverse and vitiated affections, or one in whom error is simply a fault of the head, while piety exists in the heart; in other words, it may or may not be used as a term of reproach. We believe, however, that the word in point of fact is always taken in a bad sense, and that this distinction is generally disregarded. But where the distinction has been made, the effect has been to limit the word to its strictest sense: as among the schoolmen and writers of an earlier age who applied the word *heretic*, as is said, to the founders of heresies, and not to their followers; arguing that sentiments which indicated pride and perversity in the former might be embraced by the latter without any evidence of moral obliquity. Now if any are disposed to use the word in a looser sense, and apply it indiscriminately to all those who believe in erroneous doctrines, we should have no fault to find provided the sense were sufficiently indicated. But it seems unfair to use the word in all its odium, and apply it indiscriminately to errorists of all classes, not only to those of proud and obstinate tempers and unholy habits, but to those of apparent purity of intention and righteousness of life.

In these remarks we aim chiefly at two points. First, not to cast reproach where it is not deserved: the word heretic is a reproachful term, and fixes on the individual to whom it is applied the imputation not only of an unsound creed, but of a perverse and obdurate heart; and the application of the word to those against whom no such charge can be sustained, is a violation of Christian charity. Secondly, we would guard against the impression that the most sacred and mysterious truths of the Bible need to be guarded by appeals to popular prejudice. In this way the cause of truth has suffered: if a man who holds erroneous tenets were left to the silent and private operation of his reflection, he would most probably soon become sick of his singularity, or convinced of his error. But brand him as *a heretic*, and forthwith you raise him to the dignity of a martyr and a hero: he descants copiously on the weakness of that cause which substitutes abuse for argument, is charmed with his conspicuous singularity, glories in persecution, labors for proselytes, and astounds the world with a pompous array of "hereditary prescriptions," "established prejudices," "march of intellect," "new and glorious era," and all the grandiloquent cant of Bostonian philosophy.

We were first led to this topic while writing on the subject of Christian union, and we cannot but think that in this connection it is possessed of great interest. The primitive Church is the model of Christian union, but we have reason to believe that they applied the term heretic in a sense very different from that in which it is popularly used at the present day. Our own Church presents also a good platform for union, recognising, as she practically does, the distinction between an *implicit* and *explicit* faith: requiring of her private members an *explicit* avowal of their belief in the articles of the Apostles' Creed, (as she does in the Offices of Baptism and Visitation of the Sick, and other places,) and charitably supposing that all other truth, whether clearly apprehended or not, was implied in that. On this aspect of the subject we have much to say, but must close, having already transcended our limits.

We had intended to introduce in the body of our remarks the following extracts from Dr. Campbell, but in our haste have omitted to do so; we subjoin them as having an important bearing on the subject:—

"As far down indeed as the fifth century, and even lower, error alone, however gross, was not considered as sufficient to warrant the charge of heresy. Malignity, or perverseness of disposition, was held essential to this crime. Hence the famous adage of Augustine, 'Errare possum, hæreticus esse nolo;' which plainly implies that no error in judgment, on any article of what importance soever, can make a man a heretic, where there is not pravity of will. To this sentiment even the schoolmen have shown regard in their definitions. 'Heresy,' say they, 'is an opinion maintained with obstinacy against the doctrine of the Church.' But if we examine a little their reasoning on the subject, we shall quickly find the qualifying phrase, *maintained with obstinacy*, to be mere words which add nothing to the sense; for if what they account the Church have declared against the opinion, a man's obstinacy is concluded from barely maintaining the opinion, in what way soever he maintain it, or from what motives soever he be actuated. Thus mere mistake is made at length to incur the reproach originally levelled against an aspiring factious temper, which would sacrifice the dearest interests of society to its own ambition."

"I shall conclude with adding to the observations on the words *schism* and *heresy*, that how much soever of a schismatical or heretical spirit, in the apostolic sense of the terms, may have contributed to the formation of the different sects into which the Christian world is at present divided; no person who, in the spirit of candor and charity, adheres to that which, to the best of his judgment, is right, though in this opinion he should be mistaken, is, in the scriptural sense, either schismatic or heretic; and that he, on the contrary, whatever sect he belong to, is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms, for they denote only different degrees of the same bad quality, always indicate a disposition and practice unfriendly to peace, and harmony, and love."

COMMON SCHOOLS.

A monthly paper, quarto size, price fifty cents per annum, is to be published at Albany, under the editorial charge of Mr. J. Orville Taylor, for the improvement of common school education. The object is highly important, and as we have confidence in Mr. Taylor's ability for the undertaking, we wish him all success. The title of the paper is the Common School Assistant, and the first number is the prospectus: the following is an extract:—

"Many receive the Bible and tracts, who are not able even to spell the words, and many more, whose education has been so limited, or defective, that they are not profited by the words they pronounce; and, perhaps, by a little designing assistance, are misled into error and bigotry. We would rejoice to see every man possess and obey the Scriptures; but to distribute the Bible among those who are not able to read it intelligently, is not only making charity useless, but it is giving to ignorance and depravity the opportunity of misusing and despising that enlightened benevolence, which was intended, and might have been made, the greatest of blessings. There is a work to be done before we give the Bible, upon which much of the legitimate influence of this sacred book is dependent; and this work must be performed in the common schools. Whether the Bible Society shall be a blessing to the destitute, the ignorant and the outcast, or not, depends in a great degree upon the number and character of the common schools; for, be it remembered, they give to nineteen out of twenty all their ability to read and reflect."

The Rev. Dr. Wainwright is delivering a series of discourses, in the mornings of the Lord's day, on the Evidences of Christianity.

The Rev. Dr. Coit, of Transylvania University, is delivering a course of lectures on the same subject, to the Medical and Law students of Lexington.

TOWNSEND'S BIBLE.

We have been for some time intending to commend the edition of this work, now in press, to the patronage of our readers, and are happy to do so in the words of the Church Advocate, in which we entirely concur:—

"Many of our readers are probably aware that this valuable work is now in course of publication, under the superintendence of the Rev. Dr. Coit, President of Transylvania University. Its great merit consists in a peculiar arrangement of the different books of Scripture, by which the reader is enabled to peruse the history of sacred events in unbroken chronological order. It is needless to say how much light is thrown upon holy Writ by this simple method, and how many perplexing difficulties are entirely removed.

Dr. Coit, in the addition above alluded to, has departed from the common mode of printing each verse in a separate paragraph, and has returned to the original, and we conceive, the better plan, by which the Bible is read without those disagreeable breaks which so often disfigure the sentiment and obscure the sense.

This edition is the first published in America, and will be printed in the best manner in two volumes royal octavo, containing above 1100 pages each. The published price will be eight dollars. But to subscribers, should *fifteen hundred* be obtained, the price will be seven dollars and a half, and if over *two thousand*, seven dollars, bound in morocco cloth. The volumes can be bound in plain extra calf, or in embossed covers to suit, which will be charged at cost. A list of the subscribers will be printed in the second volume.

The editor of the Church Advocate commends this work to all who desire improvement in the knowledge of the word of life, and would be happy to receive the names of such as intend to purchase it"

Practice in other Churches.—Our Episcopal brethren have meddled too much in the domestic concerns of our Church, in pronouncing the suspension of Mr. Barnes an act of oppression. But we may inquire, where was their sympathy when their venerable diocesan, without formal trial, dismissed Mr. Roche from his church in this city and from the Episcopal ministry, for adopting some of the tenets of Swedenborgianism? Mr. Roche, as we well remember, held public meetings on the occasion, but neither the Episcopalians, *nor the Presbyterians*, pronounced his dismissal an act of oppression. A Presbyterian Synod is held up to public execration for an act of discipline, which other denominations have performed under like circumstances, without censure. We make no unreasonable demand, when we ask for equal justice.

We were surprised at the tenor of the above article, as we have witnessed nothing on the part of Episcopalians to justify it. If we had expressed an opinion in the premises it would have been more probably in favor of the decision of the Synod than against it. Every Church has an undoubted right both natural and ecclesiastical to frame its own articles of belief, and suspend or expel its members for want of conformity. We have too high respect for the piety, talents and attainments of Mr. Barnes to pronounce him a heretic; but that his published views are contrary to the standards of the Presbyterian Church, in their prescriptive and common construction, we think can hardly be questioned: though how far they might be reconciled by polemical acuteness we are unable to say. We have not read the proceedings of the Synod, and refer in this remark not more to the notes on the Romans than to the preface to Bishop Butler's Analogy; an acute and forcible treatise but containing novel positions, some of which we should have supposed to be in direct contrariety to the Presbyterian standards. The Presbyterian may be assured that we sincerely regret the present distracted state of his Church: while we cannot help thinking that its difficulties might have been avoided had the Confession of Faith been of the same complexion with the xxxix articles, neither *Calvinistic* nor *Arminian*, but Scriptural.

Sunday School.—The Agent of the Union is prosecuting his work with great spirit and success; we hear good accounts of him from the Southern Churchman, and shall be happy to receive other letters to the same effect as the following:—

LIBERAL CONTRIBUTION.

Alexandria, D. C., December 13, 1835.

Rev. and Dear Brother,—

As I know you take a deep interest in the prosperity of our General Sunday School Union, I cannot forbear informing you of the very generous manner in which the appeal was responded to by the congregation of which the Rev. Dr. Wyatt has charge, in the city of Baltimore. Owing to a death in the parish, and some other causes, the congregation that assembled on the morning of the 6th instant was smaller than usual, and yet the amount secured to the Union on that day was *five hundred and thirty-two dollars.* I cannot but hope this is an earnest of like liberal aid that will be realized from the other churches in that enterprising city. The different rectors have most promptly and kindly promised me their co-operation, and I doubt not, the result will prove the cause of Sunday schools is equally dear to them. I expect to present the subject to them early in March.

I am very truly yours,

F. H. Cuming.

BISHOP MCILVAINE'S ADDRESS.

The last number of the Gambier Observer contains the conclusion of Bishop McIlvaine's Address. In this part the Bishop first refers at length to the proceedings of the General Convention, especially the new organization of the Missionary Society, closing with the following energetic appeal:

"Great responsibility has been assumed—noble principles have been avowed—high expectations have been created;—but resolutions are not means,—principles are not strength. Declarations and desires, and committees and agents, and readiness to work, and wisdom to direct must all be impotent, and the failure must be the more painful and the collapse of expectation the more ruinous for this sudden and sanguine raising of the hopes and confidence of the Church, unless the strength of the dioceses, which is all the strength of the Church for missionary work, be roused to an effort and a zeal as much surpassing all former effort and zeal as the missionary responsibility and duty just assumed transcends all else in the past history of our Church. There must be great effort every where, or we shall come far short of present

hopes and permanent obligations. I rejoice that it is so —that something is done to task to the uttermost the energies and try thoroughly the zeal and love of our clergy and laity. Our ability will not grow but in proportion as it is used, and made to stretch every nerve. Nothing is worse for churches or individual Christians than not enough to do, to call up all the Christianity, and employ all the vitality within them. Let me beseech you, brethren, "if there be any consolation in CHRIST—any fellowship of the SPIRIT—any bowels and mercies, fulfil ye my joy," in seeing what the Church has gone forth to do, by giving me also to see that you feel it your duty to go forth in her company with your hearts and prayers, and all the friends you can assemble from your flocks, to hold up her hands "in the wars of the LORD."

In pressing upon his Convention the necessity of greater efforts for Diocesan missions, the Bishop thus alludes to the plan of weekly offerings:

"I love the simplicity and rejoice in the success of the plan of *weekly offerings*, as followed in some other dioceses. And I hope on some occasion during this Convention, as well as hereafter, to urge the same upon your adoption in your respective parishes."

Bishop McIlvaine recommends conformity with the recommendation of the Convention in regard to the performance of the services.

The following are passages in the address of particular interest:

"Tuesday and Wednesday, (Sept. 15th and 16th,) were given to the vacant parishes of St. Thomas, St. Clairsville, and St. Peter's, Morristown. Preached twice in the former, and once in the latter. Episcopal visitations can be of little service in those places, till the labors of a minister, either settled in one of them, or frequently laboring there, shall have prepared the way. Except for a short period of the last year, they have been vacant at least four years. A clergyman is exceedingly wanted, to take the towns on the national road from Zanesville to Wheeling, for his field; and stationing himself at some convenient point thereon, divide his time in founding parishes, and furthering those already existing. Cambridge on that road should not be neglected. The whole field is excellent for a man of genuine missionary spirit. The means of transition from point to point are abundant and pleasant. A suitable person, ready to undertake this work, would be immediately appointed thereto.

"October 17th, visited St. Luke's Church, Marietta. The duties of the visitation were commenced with the consecration of the chaste and beautiful Grecian edifice recently finished by the Episcopalians of that place. A great deal has been done there, with no aid of any consequence from abroad, and by a small number of contributors, in the putting up and entire completion of one of the best designed and finished churches in the Diocese. The parishioners are now erecting a parsonage-house for their pastor. They have also a parish school, where instruction for boys and girls in all the usual branches of a good education is furnished under the superintendence of the pastor: the religious part of the instruction being altogether of a pastoral character. On the day of the consecration of the church, besides preaching, I held a meeting with the communicants and candidates for confirmation in the lecture room; and at night there was a third service, when the Rev. Mr. Armstrong of Wheeling preached. The day following being Sunday, there was morning prayer at 8 o'clock, which allowed me time to preach and administer confirmation and the Lord's supper at the usual time of morning service. Nine persons were confirmed. In the afternoon, the parents and Sunday school children of the congregation having been specially called together, I addressed them respectively. At night, I took occasion to preach on the missionary duty of the Church, with particular reference to the late changes in our general missionary operations; after which $18 75 were received for missionary purposes, $3 75 of which were the product of the self-denial of a little girl of the congregation.

"On Thursday evening last, I administered confirmation in St. Paul's Church, of this city, to 12 persons, one of whom was of the parish at Hamilton; the Rt. Rev. Bishop Smith, of Kentucky, with whose presence we are now favored, having preached the sermon. It is gratifying to anticipate finding that congregation, at my next visit to this city, occupying the new and elegant building now being completed for their accommodation.

"Yesterday morning, as you witnessed, I consecrated to the service of GOD this new and noble building—so commodious for all the purposes of a parish church—so tasteful and elegant in all that meets the eye; so gratifying as an evidence of the enterprise and energy of the people by whom the expense has been sustained."

The remarks on Kenyon College we reserve to our next.

TO CORRESPONDENTS.—It is thought prudent to decline "T."

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—The following has been handed us, with the request that it may be inserted in the other journals of the Church.

PREMIUMS.

The Executive Committee of the General Protestant Episcopal Sunday School Union hereby offer a premium of *one hundred dollars* for the best set of Questions on the Gospel according to St. Matthew, and also a premium of *one hundred dollars*, for the best set of Questions on the Acts of the Apostles. The former must be sent in on or before the 1st day of February, 1836; the latter on or before the 1st day of May, 1836. To each set must be affixed a fictitious signature; and a *sealed* envelope, containing the said signature, and the real name and residence of the author, and labelled 'Bible Questions, Matthew,' or 'Acts,' as the case may be, must accompany the same. The Questions must be drawn up agreeably to the following instructions:—

1. They should be plain and pertinent, so constructed as that they may be answered in the words of the sacred text, or when difficult to do this, or requiring critical knowledge, they should have answers attached, expressed as concisely as possible, and not to be repeated by being merely thrown into a different form.

2. The chapters should be divided into sections or lessons of ten or fifteen verses each. The subject of each lesson stated as a heading, and the questions so drawn as to leave a distinct impression of the improvement to be derived from each subject.

3. The book to be divided into *two parts*: the *first part* to contain the more simple questions, and such as may chiefly be answered in the words of the book,—the *second part* requiring more thought and research, testing the extent of acquaintance not only with the subject of the lesson, but the whole revealed will of GOD. Thus, —Is there any prophecy in our lesson? What is a prophecy? What doctrine is taught?

Each lesson shall have questions on the practical use and applications of the subjects they contain: suitable maps to accompany the book: attention to be paid to the difference of type between the questions on the lesson and its improvement.

The manuscripts and all communications upon the subject, to be addressed to the

REV. F. H. CUMING,
Sec. of the Gen. Prot. Episc. Sunday School Union.

The following is a reply to certain inquiries from a correspondent.

1. The Gospel of St. Matthew is alone to be contemplated by the Book of Questions, excepting an occasional reference to the other gospels when they narrate the same circumstances or conversation, either more fully or with some diversity. In such case the Question shall have reference to the particulars added, or difficulties related, with the mode of reconciling any seeming discrepancy.

2. The two parts are to be entirely independent of each other; each to be prepared as though complete in itself. The first is designed for the younger classes, the second for those more advanced. The second part is intended to exercise the judgment, calling for explanations and improvement beyond the usual comprehension of young beginners.

In behalf of the Committee,
L. P. BAYARD.

EPISCOPACY EXAMINED, &c.—After much unusual delay this volume, containing the controversy of Bishop H. U. Onderdonk and the Rev. Albert Barnes, is at length published and ready for delivery. It forms a neat duodecimo of 275 pages. The table of contents comprises the following heads: "Introduction—Tracts, 'Episcopacy tested by Scripture'—Postscript to 'Episcopacy tested by Scripture'—Appendix, Notes to 'Episcopacy tested by Scripture'—Timothy an Apostle—Review of 'Episcopacy tested by Scripture'—Answer to that Review—Essay on the question, When did Paul place Timothy over the Church at Ephesus?—Second Review of 'Episcopacy tested by Scripture, &c.—Answer to the Second Review—Review, from the Biblical Repertory, of 'Episcopacy tested by Scripture'—Answer to the Third Review—Dissertation on the False Apostles mentioned in Scripture." Thus the reader will find both sides of the question discussed in a compendious form, and probably in a more satisfactory manner than has ever been done before.

For the Churchman.

THE subscriber feels it his duty to call the attention of the benevolent to the poor in the district in which he is located. There are many here now actually suffering, whom a very small amount judiciously appropriated would materially relieve. There are poor in connexion with the parish, and children connected with the Sunday school who need, who deserve, and who, therefore, commend themselves to our charity. The means of the parish are too limited to allow us to do for them that which their comfort requires. We therefore commend them to the benevolent and pious in other portions of the city, hoping their hearts will feel, and their hands do something for their relief. 'Blessed is the man that considereth the poor and needy; the LORD will remember him in the time of trouble.' Donations in money, articles of clothing, or materials from which garments may be made, may be left at Swords, Stanford, & Co. 152 Broadway, at the Protestant Episcopal Press, 46 Lumber-street, or with the subscriber at 287 Third-street.

W. F. WALKER.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:—

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

CONSECRATION.—On Saturday, the 21st of November, St. Paul's Church, Franklin, Tennessee, was consecrated to the worship of ALMIGHTY GOD, by the Right Rev. Bishop Otey. The Bishop was assisted in the services of the day by the Rev. Dr. Weller, of Nashville, the Rev. Mr. Polk, of Columbia, the Rev. Mr. Norment, of Georgia, and the Rev. Mr. Munroe, the Rector. And notwithstanding that the weather was extremely unpropitious, the congregation was unusually large, the impressiveness of the services adapted to the occasion seemed to be realized by all present, and the sermon from the Bishop was heard with marked attention. We congratulate our brethren on the consummation of their long-cherished hope; that the ark of GOD has now a habitation and a home, and needs not longer to dwell in the house of Obed Edom. May it ever enjoy the rich endowment of heartfelt prayer, and be filled with those who esteem it their happiness to worship the LORD in the beauty of holiness!

Consecration of St. John's Church.—The newly-erected Episcopal church in this village was, on Tuesday of last week, consecrated by Dr. Onderdonk, Bishop of the Diocese, according to the usages of the Protestant Episcopal Church in the United States; to be "separated from all unhallowed, worldly and common uses," and solemnly set apart for the performance of religious worship.

In the morning, the Bishop preached to a numerous and attentive auditory, from this text: "And when they came to JESUS, they besought him instantly, saying, that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." (Luke vii. 4, 5.) He expatiated in a very able and impressive manner, on the happy and beneficial effects flowing to communities from the erection of houses of worship; and illustrated, in most glowing language, the value and tendency of that evangelical and spiritual liturgy, which was henceforth to be the guide to the devotions of the worshippers.

Morning prayer was conducted by Rev. Reuben Sherwood, of Hyde-Park, assisted by the Rev. J. F. Philips, of Catskill. In the afternoon, the Bishop preached and administered the apostolic ordinance of confirmation to nine persons. He also preached again in the evening.

The address to the candidates for confirmation was indeed a summary of religious duty, and must have deeply affected all who heard it, especially the young persons for whom it was more particularly intended. As they departed with the blessing of the venerated prelate who addressed them, they could not, we are convinced, but have formed a renewed and fixed resolution to lead a holy life, "daily proceeding in all virtue, and godliness of living."

This neat and beautiful edifice, now religiously consecrated to the service of ALMIGHTY GOD, is the second Episcopal church in the county. It is a chaste ornament to our village, and does great credit to the perseverance and good taste of the few zealous individuals who undertook its erection, relying on the furtherance of Divine aid, and the prayers and sympathies of their brethren.

Ulster Sentinel.

ORDINATION.—On Sunday, the 22d of November, being the twenty-third Sunday after Trinity, the Rev. John H. Norment and the Rev. Nathan Watson Munroe, Deacons, were admitted to the holy order of Priests, by the Right Rev. Bishop Otey, in St. Paul's Church, Franklin, Tennessee. The ordination sermon was preached to a numerous and attentive auditory by the Rev. Doctor Weller, of Nashville, and the candidates presented by the Rev. Mr. Polk, of Columbia.

CLERICAL CHANGES.—The Rev. John H. Norment, of Tennessee, has taken letters dimissory to the Diocese of Georgia, and been appointed missionary to the Episcopal congregation at Columbus.

The Rev. Andrew Matthews, Deacon, of Tennessee has been invited to the Rectorship of Christ Church Tuscaloosa, Alabama, and has accepted the invitation.

The Rev. Nathan W. Munroe, of the Diocese of New-York, has removed his canonical residence to Tennessee, and has been elected to the Rectorship of St. Paul's Church, Franklin. We do not learn that Mr. M. has accepted the Rectorship, or yet entered upon its duties.

The Rev. Moses Marcus has been called to the pastoral charge of the parishes of Christ Church, North Hempstead, and St. Paul's Church, Glen Cove, Queen's county, and has accepted the same.

The Rev. William Staunton, Missionary at Palmyra and Lyons, Wayne county, New-York, has, we learn, accepted a call to the Rectorship of St. James's Church, Roxbury.—*Christian Witness.*

We learn from the Gospel Messenger for November, that 137 persons, from the different congregations of Charleston, S. C., were confirmed in the building temporarily occupied by the congregation of St. Stephen's Church, on the festival of St. Simon and St. Jude, October 28th.—*Episcopal Recorder.*

The Church a Missionary Society.—At the recent Convention of the Church in this Diocese, Bishop McIlvaine in his address alluded to the principle on this subject, recognised in the proceedings of the late General Convention, and suggested the propriety of such an organization in this Diocese, in reference to the missionary work, as would be conformed to that principle. A committee was accordingly appointed, who reported in favor of dissolving the Missionary and Education Society of the Diocese, and adopting in place of its constitution a canon on the subject "of Missions and Education for the Ministry;" by the provisions of which a committee should annually be appointed by the Convention, to whose care these matters should be intrusted. The canon as reported by the committee was adopted, and the following persons elected as the committee for the ensuing year: Rev. Messrs. Sparrow, Hard, Denison and Wing, and Messrs. Buckingham, Williams, Brown and Wilcox. Rev. J. Muencher was appointed Secretary, and Rev. M. T. C. Wing, Treasurer.

A similar organization was adopted in reference to Sunday schools. A previous act of the Convention prepared the way for the adoption of this measure. It was that feature of our new canons which requires the delegates to the Convention to be chosen from the communicants,—thus securing, as far as can be, that the representative body of the Church should be composed of those who feel a vital interest in her prosperity, and are qualified to carry forward with zeal and energy the great objects committed to her trust by her LORD and Master. —*Gambier Observer.*

Mission Agency to Persia.—The Board of Missions having, at its late meeting, resolved that the Committee for Foreign Missions be requested, if upon inquiry they should think the indications of Divine Providence sufficiently plain to justify such a step, to send a Missionary or Missionaries to *Persia*, Armenia, or Georgia; a committee to make inquiries on that subject was appointed on the 26th of October last.

The Committee, after correspondence and personal interviews with the Rev. Horatio Southgate, jun., who has, for several years past, contemplated the dedication of himself to such a service, reported on the 10th of November, in favor of an exploring tour to Persia, and contingently to Syria, Turkey, and Egypt, with a view of ascertaining where Missions, having in view the conversion of Mohammedans, may be most advantageously established.

The Foreign Committee have spread upon their minutes a very interesting communication from the Rev. Mr. Southgate, in relation to these countries, which, we presume, they will ere long publish for the information of the Church; and having adopted the report of the sub-committee, have appointed Mr. Southgate their missionary agent to *Persia*, and if circumstances should warrant it, to the other Eastern countries above mentioned.

He has been authorized and requested to undertake a preliminary agency for the purpose of exciting attention to this noble enterprise, and collecting funds for its support. Mr. Southgate hopes to sail in about two months. —*Missionary Record.*

We find in the last Cumberland Presbyterian, the following letter, from the *Missionary Wolff*, to Rev. George Weller, of Nashville, together with a prospectus of the work he proposes to publish.—*Christian Intelligencer.*

REV. G. WELLER, *Malta, Oct. 14th.*

Rev. Sir,—As I shall stay at Malta until my book, announced in this prospectus, will be printed and partly sold, I shall be most obliged to you if you would be kind enough to get this prospectus circulated and printed in different newspapers in America, and send the subscriptions to Malta.

I am, reverend Sir, yours truly,
JOSEPH WOLFF, *Missionary.*

PROSPECTUS

Of Researches and Missionary Labors among the Jews, Mahomedans, and other Sects, by the Rev. JOSEPH WOLFF, *during his travels from Malta to Egypt, Constantinople, Armenia, Persia, Khorossaun, Toorkestaun, Bokhara, Balkah, Cabool in Affghanistaun, the Himmalayah Mountains, Cashmeer, Hindoostaun, the Coast of Abyssinia, and Yemen, between the years* 1831 *and* 1834.

In soliciting the kind aid of subscribers for the publication of this book, which will consist of one volume, I have only to observe that I have endeavored to give an exact account of the state of—1. The Jews in Persia, Toorkestaun, Hindoostaun, Malabar, and Yemen. 2d. The different opinions respecting the Ten Tribes of Israel. 3d. The existence of the Rechabites in Arabia. 4th. The different characters and opinions of Mohamedans in those parts of the world. 5th. The views of the Ali Ullahi, worshippers of Ali, and the Parsees in Persia and Affghanistaun. 6th. My preaching to the Jews at Bokhara, and a conference on the subject of Christianity with the Chief Minister of Bokhara, in the presence of Mussulmans. 7th. Origin and number of tribes among the Toorkomauns. 8th. Origin and tribes of the Hazarah and Uzbek. 9th. Population of Bokhara. 10th. History of Balkah. 11th. Improbability of the opinion of the Affghauns being the Ten Tribes. 12th. Religion, character and condition of the people of Thibit. 13th. Present condition of the Grand Lama at Lassa. 14th. State of Lassa. 15th. Character of Abbas Mirza in Persia, and Runject Sing in the Punjaub. 16th. Religion of the Seiks. 17th. My proclamation at Meshed, and in the Punjaub. 18th. My reception and preaching at Cashmeer, and condition and history of Cashmeer. 19th. My reception by the Grand Mogul, and other princes of Hindoostaun, and my preaching in Hindoostaun. 20th. Illustrations of Scriptural passages by customs and manners of the East. 21st. Progress of the missionaries in Hindoostaun. 22d. My adventures in the course of my travels.

The price of the work will be sixteen shillings; and the profits, if any, will be devoted to the object of a future missionary expedition, probably to Abyssinia, the interior of Africa, or China, Lassa, and Russia.

JOSEPH WOLFF.

Malta, Sept. 25, 1834.

Foreign Chaplains.—Among the instruments of usefulness which the fruitful and ever active charity of British Christians is constantly suggesting, is that of having a chaplain stationed by public authority wherever the king's representative is accredited. This has been suggested, not resolved upon, particularly with reference to the large continental cities, and the danger of conformity to foreign irreligious customs by those natives of England who visit or sojourn for purposes of education, in French, German, and Italian cities. The Rev. Mr. Jelf, a distinguished English clergyman, remarks: "The number of persons annually exposed to the immorality and unbelief of France, to the rationalism of Germany, and to the sensual devotions of the Church of Rome, and to the religious neutrality engendered by a cursory view of many modes of worship in succession, cannot be contemplated without alarm by any one who is aware how much the history of our Church has been modified by similar causes." "Many of our people are in the very midst of another Christian people, living in a state of actual heathenism, utterly forgetful even of the Lord's day, adopting the vices, without sharing in the devotions of the city where they dwell." Should the government make such a provision, or until that is done, should the "Society for Propagating the Gospel in Foreign Parts," as is suggested, under the protection of the government, establish chaplaincies near their accredited representatives, it will be an important movement in the work of giving the *pure Gospel* to the world. Cisatlantic Christians, and all who with pious solicitude, and enlarged and comprehensive views, are watching the signs of the times, will contemplate it as an important link in the chain of causes which are to effect the moral purgation of corrupt branches of the Christian Church.

Southern Churchman.

American Bible Society.—It is known that the Executive Committee of the Society are now demurring whether they shall make a grant for circulating a Bengalee New Testament, which is acknowledged by all to be a most faithful and excellent translation, except that certain words have been rendered; which it is said should have been transferred, and not translated. And also, whether they shall make any further grants for circulating the Burman Bible, which is known to possess the same traits. Should they decide against making these grants, they must of course adopt a new policy; and as we have said, the public will ask to be informed definitely what that policy is; for it would be outrageous for them to refuse a translation in which *Baptizo* is rendered to immerse, and continue to circulate copies in which the same word is rendered to sprinkle. Besides, there may be other points which will need looking after, such as the peculiarities of Arminianism, Calvinism, Unitarianism and Romanism.

We do not much like the idea of a spiritual court which is to dictate to the servants of our Lord JESUS CHRIST, who go forth to the Heathen, how they are to translate the word of GOD. Baptist missionaries, we are confident, can never be influenced by any such dictation. Still, we are anxious that the denomination should exercise great forbearance in this matter; not to do so would be unchristian. The Bible Society may be of great service to us, as a denomination, in supplying the destitute with the English Bible, and if we do not wish to contribute to the support of the Burman Mission through the American Bible Society, we can come by a more direct course to the treasury of our foreign missions

Christian Watchman.

REMEMBER THE POOR!

ANY assistance offered for the poor children of the *First Ward*, many of whom have suffered in the late *tremendous fire*, will be thankfully received by the ladies managing the "*Infant Public School*," at their room in Thames-street, or at the office of the Protestant Episcopal Press, 46 Lumber-street.

FAIR.

THE Ladies of the Church of the Nativity will hold a Fair on the afternoons and evenings of Wednesday and Thursday, the 23d and 24th instants, at No. 11 Avenue D.

The object of the Ladies' Society is to relieve the poor of the parish, and to aid the general cause of benevolence in such ways as may be deemed expedient.

MEMOIRS OF REV. DR. BEDELL.

THE subscriber is now engaged in preparing a second edition, enlarged and improved, of the above work. He will be particularly grateful to any personal friends of Dr. Bedell, or to any others, who can furnish him with letters from Dr. B., or original facts occurring within their knowledge,—or any remarks which may be likely to improve the work, now to be published in a permanent standard form.

STEPHEN H. TYNG.

Nov. 27, 1835.

Calendar.

DECEMBER.

20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas-Day.
26. St. Stephen.

MARRIED,

IN Zion Church, Rome, N. Y., on the 8th instant, by the Rev. Marcus A. Perry, the Rev. James Sunderland, Rector of the above church, to Miss Rosetta Maria Perry, daughter of the Rev. Marcus A. Perry, both of Rome, N. Y.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, as Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1835.	*Missionary Disposable Fund.*	
Oct. 17.	Received from the Female Missionary Association of St. Paul's Church, Oxford,	$10 37
22.	Rec'd collection made in Calvary Church, Cairo, Greene county,	4 50
Nov. 25.	Rec'd from the Missionary Association of Christ Church, Ballston Spa,	10 00
25.	Rec'd collection made in Grace Church, New-York, $154 73; Rec'd to be added to collection, 13 00	—167 73
25.	Rec'd a donation from Mrs. Elizabeth Nichols, of Hempstead, L. I., per the Rev. Wm. M. Carmichael,	50 00
Dec. 3.	Received 'Offerings of the Church' from Christ Church, Sacket's Harbor,	7 64
	Rec'd 'Offerings of the Church' from St. Paul's Church, Brownville,	3 44
8.	Rec'd from the Young Men's Auxiliary Education and Missionary Society,	125 00
	Rec'd from St. George's Church, Hallet's Cove, L. I.,	8 00
	Rec'd from St. James' Chursh, Newtown,	13 62
	" " St. Paul's Church, Big Flatts,	2 00
		$402 30
	Education Disposable Fund.	
Dec. 12.	Rec'd from St. Paul's Church, Big Flats,	$2 00
	General Disposable Fund.	
Nov. 20.	Received from St. Paul's Church, Turin, Lewis Co.,	$3 00
	Rec'd collection made in Trinity Church, Ulster,	16 59
	Rec'd collection made in Zion Church, Little Neok, L. I.,	8 01
9.	Donation from H. V. W.,	10 00
		$37 60

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers Bank.

New-York, Dec. 16, 1835.

FOREIGN MISSIONS.

SINCE the last public acknowledgment the Committee have received:—

From a few individuals of the Church of the Epiphany, by the hands of the Rev. Lot Jones,	$8 50
From the children of St. Paul's Sunday School, Boston, for Mrs. Hill's school at Athens, being the weekly contributions for four months, by the hands of Mr. Samuel Cutler,	20 00
From the Ladies' Missionary Association of Christ Church, Baltimore, for the mission to China, by the hands of the Rev. Dr. Johns,	500 00
From B. C. Chinn, Esq., of Farnham, Va.,	5 00
From Wm. C. Pierrepont, Esq., of Brooklyn, for general purposes,	50 00
From Mrs. Martha Magruder, of Rockville, Md., for the mission to China, by the hands of the Rev. L. J. Gilliss, of Christ Church,	40 00
From the Rev. Dr. Eastburn, of Ascension Church, being the one-half of the plate collection on Thanksgiving-day in that church,	106 74
From the Rt. Rev. Bishop Doane, being the weekly offerings of his family during one quarter, for the China Mission,	13 00
From Trinity Church, Woodbridge, N. J., for the Greek Mission, by the hands of the Right Rev. Bishop Doane,	9 00
	$752 24

HENRY CARY, *Treasurer.*

December 15, 1835.

The Editor of the Episcopal Recorder is respectfully requested to permit one insertion of the above.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the contribution,

From St. Paul's Church, Baltimore, of $532 00

F. H. CUMING,
Secretary of Gen. P. E. S. S. Union.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *fifty dollars* from the congregation of St. James' Church, Wilmington, N. C., through the hands of the Rev. Thomas S. Davis, in redemption of his pledge at the General Convention of 1835.

Also, *seventy five dollars* on account of the pledge in behalf of Rev. Wm. H. De Lancy, D. D., by the members of St. Peter's Church, Philadelphia, and received through the hands of Mr. John Welch, jun.

FLOYD SMITH, 46 Lumber-street.

December 15, 1835.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following viz.

From annual subscribers,	15 00
Donations through Mr. P. A. Schermerhorn,	10 00
Donations from sundry individuals,	10 00
A collection in Christ Church, on Sunday evening, the 6th instant, after a sermon by the Rev. F. L. Hawks, D. D.,	124 00
From the ladies of Ascension Church, to constitute their Rector, the Rev. Manton Eastburn, D. D., a Patron of this Society,	50 00
	$209 0

WM. H. TOWNSEND, *Treasurer*,

CITY MISSION SOCIETY.

THE Missionary of the Third Mission Station thankfully acknowledges the receipt of $3 for the poor, from a member of St. Luke's Church—from a lady 8 pair of stockings for poor children—also 3 Bibles and 6 Prayer Books for the aged, from Jacob Shatzell.

E. B. KELLOGG, 401 Hudson-street.

New-York, Dec. 9, 1835.

CALVARY CHURCH.

From Mrs. De Rham, $10 00

JOHN MCVICKAR.

GENERAL MISSIONARY SOCIETY.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions, since his report of the 2d instant.

Subscriptions at the Church of the Ascension 25th October:—Dr. Samuel W. Moore, 25 00—F. M. Beare, 1 00—H. M. Beare, 1 00,	$27 00
By the hands of the Rev. Daniel Cobia, Assistant Minister of St. Philip's Church, Charleston, S. C. 165 30 —From the following sources, viz.—Three-fourths of the collection at the monthly missionary lecture in Charleston, from June to October, for Alabama, 133 55—From the missionary association of St. Philip's Church, for the quarter ending in October, for U. States Mission, 29 75—For 2 copies of the Record, in advance, to be sent to Mrs. J. Johnson and Dr. Joseph Johnson, 2 00,	165 30
From the Rev. Dr. Upfold, Rector of Trinity Church, Pittsburgh, Pennsylvania—a collection made in that church for Domestic Missions,	150 00
From Mr. John Claxton, of Baltimore, through the hands of Henry Cary, Esq., Treasurer of the Foreign Committee for Illinois,	10 00
From Stephen Warren, Esq., of Troy, N. Y., for missions in the West and South-Western States,	100 00
An offering from two young ladies, members of Dr. Anthon's Saturday Bible class of St. John's Chapel,	6 00
Free-will offerings—Church of the Holy Evangelists for November, 3 75—and for December, 7 25,	11 00
From a lady of John's Church, Elizabethtown, New-Jersey, by the hands of the Rev. R. C. Moore, for the church at Chicago,	2 00
From the Missionary Association of St. John's Church, Brooklyn, New-York, per their Treasurer David Gardiner, for the church at Jacksonville, Illinois,	10 00
From the Young Men's Auxiliary Education and Missionary Society, per their Treasurer, Mr. W. H. Townsend, being their second payment of that amount for the support of a missionary in Tennessee, subject to the order of the Bishop of that Diocese,	125 00
	$606 30

JAMES SWORDS, *Treasurer.*

December 9th, 1835.

The above acknowledgment was intended for the Churchman of last week, but was crowded out. The following further sums have since been received.

From the Missionary Society of St. Stephen's Church Sunday School, New-York, by their Treasurer, Mr. Joseph Divver, for the education of an Indian child at Green Bay, named Hobart St. Stephen,	$30 00
From the Grace Church Missionary Association, Providence, R. I., by the hands of Gideon Gurnett, Esq., $125—of which sum fifty dollars is to constitute the Rev. Henry Waterman a Patron of the Domestic and Foreign Missionary Society—all for the Galena Mission, Illinois,	125 00
From the Association of Christ Church, Brownsville, Pa., by the hands of their Rector, the Rev. L. N. Freeman,	28 00
From B. C. Chinn, of Farnham, Va., by the hands of Henry Cary, Esq., Treasurer of the Foreign Committee,	5 00
From Mrs. Ann Hamilton, of St. Mark's Church, New-York, for Domestic Missions,	5 00
From Wm. C. Pierrepont, Esq., of Jefferson Co., N. Y., by the hands of the Rev. Mr. Dorr,	50 00
From a layman of New-Jersey, "as an earnest of good wishes for the Missionary Society under its new organization," by the hands of Bishop Doane, for general purposes,	30 00
From a mother and her daughter, by the same hands, for Green Bay,	5 50
Collection at Grace Church, New-York, after a sermon by the Rev Mr. Dorr, on Sunday, 13th Dec.	444 92
A small bundle of articles for Green Bay, from a lady, value not known.	
From Mr. John David Wolfe, his subscription for five hundred dollars, the first payment of which of two hundred dollars is now made—the balance to be paid in two equal yearly payments of $150 each, for general purposes,	200 00
From a lady, by the hands of Mr. J. D. Wolfe, for general purposes,	20 00
From the Rev. Dr. Eastburn, of Ascension Church, being one-half of the plate collection in that church, on Thanksgiving-day,	106 74
	$1050 16

Dec. 16. JAMES SWORDS, *Treasurer.*

CITY MISSION.

CHURCH OF THE HOLY EVANGELISTS.

The Ladies of the Daily Infant School of the Missionary Church of the Holy Evangelists have requested the Subscriber to acknowledge the following donations received since the reopening of the school, the 1st Sept., and sent to them, viz.—

From Mr. John Wolfe, 1 doz. slates and pencils.
Mr. Mahlon Day, 1 doz. Table-Books.
Miss Haight, a bundle of clothing.
Miss Parker, a bundle of boys' clothing.
the Young Ladies of Mrs. Star's boarding-school, two bundles of clothing, consisting of six Canton flannel garments, and four frocks.
Mrs. Elizabeth Skinner, six pairs stockings.
Mrs. Lewis Thibou, nine pairs stockings.
Mr Jacob Shatzel, $3 00
Mr. Wisner, 3 00

Further contributions for the children of the above School are respectfully solicited, as many of them are thinly clad, and in want of both shoes and stockings.

The children of the Sunday school of the Church of the Evangelists are also in immediate need of more comfortable clothing, &c., during this inclement season.

Articles or contributions for either of the above objects, or for the poor of the city generally, may be left, with a direction distinctly specifying the object, either at the school, with Messrs. Swords, Stanford, & Co. at the Prot. Epis. Press, or at the Subscriber's residence, 5 Hubert-street.

The following sums, being the only ones received by him this season, are gratefully acknowledged, viz.—

For the poor generally, from W. Bard, Esq.	$5 00
Mrs. G. W. Strong,	10 00
" " of the Church of the Holy Evangelists, from a family of St. John's Chapel,	6 00
	$21 00

HUGH SMITH.

New-York, Dec. 16, 1835.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations during the last two weeks.

From Gulian C. Verplanck, Esq., and a friend, for the support of the Daily Infant School,	$8 00
From a friend, by the hands of Floyd Smith, Esq., for do.,	5 00
From A Friend, for the relief of the suffering poor,	10 00
From A Friend, for the poor, 2 vests, and	1 56
From George W. Strong, Esq., by Swords, Stanford & Co., for the poor,	10 00
From Theodore Keese, Esq., for do.,	5 00
Through Mrs. Dr. McVickar,—From Mrs. Isaac Lawrence, $6 00; Benjamin McVickar, M. D., 5 00; H. W., 5 00	—16 00
	$55 56

From Mrs. Thibou, 9 pair of hose for the scholars in the Infant School.

From Mrs. De Rham, two dozen valuable articles of clothing for the use of the poor.

Through Swords, Stanford & Co.—From a member of the City Mission Society, a bundle containing a variety of useful garments for the poor.

From a friend, for do., one bed-quilt—one dozen hoods—one dozen under garments.

LOT JONES, 192 Allen-street.

December 16, 1835.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 17th, from the following persons, viz.

John Grant—Bishop Onderdonk—Rev. G. S. Coit—H. Denio, *with remit.*—Postmaster, Dewitt, N. Y.—Postmaster, Middleburgh—Lazell & Muttoon, *with remit.*—Lucy W. Davy —Mary Carroll—Rev. R. D. Hall, *with remit.*—Wm. Stavely —J. Johnson, P. M.—Ebenezer Platt—B. M. Brown—Rev. S. Fuller, jun.—Henry C. Frisbe—James M. Aerton—Hilliard, Gray & Co—Rev. S. McHugh—Wm. S. Moon—H. Brainard —Edward Fogg—Mrs. Whitlock—Rev. James Sunderland.

Received by the Gen. Prot. Episc. S. S. Union.

Wm. C. Lord, *with remit.*—Richard Hill—Rev. Benjamin Hutchins, *with remit.*—Rev. F. H. Cuming, *with remit.*—Isaac N. Whiting—Rev. S. G. Bragg, *with remit.*—Rev. N. E. Cornwall—Eveline Taylor—Postmaster, Gambier, Ohio.

THIS DAY PUBLISHED,

THE long expected controversy on the tract of "EPISCOPACY TESTED BY SCRIPTURE," and for sale at the Protestant Episcopal Press. The work comprises nearly 300 pp. duodecimo, bound in muslin, and will be retailed at 50 cents per copy. Also a quantity belonging to the Tract Society, of a much plainer quality, will be retailed at 31 cents each.

Orders from the trade will receive prompt attention.

Dec. 19th. 1835.

JUST finished, and for sale, a quantity of 18mo. COMMON PRAYER, in elegant maroon velvet bindings, gilt edges, at the Protestant Episcopal Press, 46 Lumber-street.

SUNDAY SCHOOL VISITER.

JUST published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

THOMAS TUSSER, "the good, honest, homely, useful old rhymer," flourished about the middle of the sixteenth century. His poems, once the most popular in the language, are now classed among the curiosities of literature; and though possessed of originality and good sense, are chiefly valuable as reflecting the image of the thoughts and feelings of a distant age. The following scrap from his "homespun Georgics," is a memorial of olden times, and the reader will hardly fail to be pleased with the spirit of homely piety, simple mirth, and generous hospitality, so characteristic of the age and country of the author.

Christmas.

OF CHRIST cometh Christmas, the name with the feast,
A time full of joy to the greatest and least;
At Christmas was CHRIST, our Saviour, born,—
The world through sin altogether forlorn.

At Christmas the days do begin to take length,
Of CHRIST doth religion, chiefly, take strength:
As Christmas is only a figure or trope,
So only in CHRIST is the strength of our hope.

At Christmas we banquet, the rich with the poor,
Who then, but the miser, but openeth his door?
At Christmas, of CHRIST many carols we sing,
And give many gifts, in the joy of that king.

At Christmas in CHRIST we rejoice, and be glad,
As onely of whom our comfort is had:
At Christmas we joy altogether with mirth,
For his sake, that joyed us all with his birth.

—

At Christmas be merry, and thankful withall,
And feast thy poor neighbors, the great with the small;
Yea, all the year long, to the poor let us give
GOD'S blessing to follow us, whiles we do live.

DEVOTIONAL.

From the Christian Advocate and Journal.

PRIVATE DEVOTION.

THE sincere Christian, in his approaches to the throne of grace, feels that his success is wholly dependent upon the divine energy, through JESUS CHRIST. He has no claims to urge—no faithfulness to plead. He looks upon himself as utterly helpless and unworthy, and is persuaded that he must be renewed and sanctified by an efficiency which is wholly extraneous, and beyond his own control. Self-abasement and self-renunciation fill his heart and dwell upon his tongue. Now it is not surprising if he is sometimes so fully occupied with these orthodox and befitting sentiments, as wholly to forget another consideration equally just and hardly less important—that prayer is not an isolated single act, wholly independent of the other actions of his life. So far from it, it is intimately connected with his daily walk and conversation, and in a very material point of view, it is little else than a summing up before GOD of his current history. The success of his devotions is far more dependent upon his habitual deportment and tempers than upon any fervors or faith of the closet. A day that has been spent in folly and sin cannot be closed with profitable and consolatory devotion. It has reared up a barrier in the way of access to GOD. It may furnish many an affecting theme for confession and repentance—and forgiveness is never far from the humble penitent—but it is vain to imagine that there is in the Gospel any provision in virtue of which we may pass from the contaminating scenes of worldly pleasure into communion with the HOLY SPIRIT. None but the watchful, the pure, and the painstaking, can profit greatly by prayer. Prayer has no efficacy to atone for the obliquities of a perverse life, nor can it find pardon for sins into which we have contentedly fallen to-day, and which we have no purpose to shun to-morrow. 'We know that GOD heareth not sinners.'

Piety must reach somewhat beyond the closet. The whole life is a preparation for judgment, and each successive portion of it may be regarded as a preparation for that solemn account which a Christian exacts from himself, and renders to GOD at every recurring season of prayer. Devotion will be profitable according only as the deportment has been blameless and the motives pure.

What a contrast is observable in some professors between the earnestness of their prayers and the carelessness of their lives. They seem to imagine that the whole Christian warfare is a vocation of the closet. There and there alone they seek to nurture their Christian virtues—to mortify the deeds of the flesh, and to offer themselves a living sacrifice to GOD. In the common pursuits of life they are guided by common maxims, and animated by the common spirit. In the closet only they do the works of Him that hath called them.

They pray for grace to subdue the evil propensities which they voluntarily indulge throughout the rest of the day. They cherish pride, and pray for humility. They eagerly court the applause of the world, and make it the main element of their happiness—and pray for heavenly affections. They indulge in sinful tempers and passions, and pray, perhaps with strong cries and tears, to be made meek, and childlike, and patient. Parents pray that their children may be delivered from worldly vanities, and converted to GOD, and at the same time indulge them in all the frivolous and corrupting excesses of the fashionable world. And all this startling inconsistency is often united with the most perfect sincerity. Who has not seen it? What minister has not mourned over this tendency in professing Christians to disjoin their praying and their acting altogether, to give their devotions to GOD, and the rest of their time to the world? There lies the great secret of barren devotions and unanswered prayers. We separate what GOD hath joined together. We pray perhaps enough, and with sufficient fervor. There may be no want of confidence, which easily passes for faith. We are not ashamed of the Cross, but rather glory in our Christian profession. What we lack is holy living. It is this want that spoils our prayers in the sight of GOD. It is a good rule that the life should be ordered with special reference to the objects which we seek to obtain by prayer.

Do you desire humility? Watch then against the risings of pride, condescend to men of low estate, and meddle not with things that are too high for you. Do you pray to be delivered from covetousness? You will do so in vain if you at the same time give your nights and your days to the pursuit of wealth, remain unfeeling and penurious, unmindful of the starving poor, and the perishing Heathen. Do you pray for the sanctifying influences of the HOLY SPIRIT? Your prayer will be wholly in vain if it be not accompanied with a denying of all ungodliness and worldly lusts—with unceasing watchfulness against anger, envy, and covetousness—with the diligent cultivation of all the fruits of the SPIRIT.

The Gospel is very plain and practical. It is accommodated, not indeed to the corruptions, but to the constitution of man; and it acts in admirable harmony with the laws of our moral and physical nature. For purposes infinitely wise and merciful, GOD has attached conditions to the bestowment of his gifts. In religion as in nature, the richest blessings are denied to sloth and indifference, and are given to the willing and the obedient. Nor are they on this account less valuable and free, or less honorable to the divine benevolence. Prayer, and faith, and salvation by CHRIST, have been mystified by the ingenious speculations of theologians, and still more by the perverseness of a practical Antinomianism, but after all, who that has attempted to follow CHRIST in a sincere and intelligent obedience has wandered far from the path of safety? Who that has made the New Testament the law of his life, and humbly offered his prayers in the name of JESUS, has been left to darkness and despair? Be assured, my brother, your unfruitful, comfortless devotions originate in the unholiness of your life. You are instructed in the way of truth. You are well read in doctrines. You have not attempted to lay another foundation than that which is laid, CHRIST JESUS our Lord. But with all your orthodoxy, your practice is sadly defective. The Gospel is designed for every day use. Carry its unbending precepts with you into your shop, to the market, to your farm. Let its meekness support you under provocation. Let its charity modify your opinions, and cool your resentments. Exercise its forgiving temper toward your enemies, and cherish its strong sympathies for the souls of all men. Feel for the honor of CHRIST, and labor for the spread of the Gospel. Remember GOD all the day long, and let all things, even eating and drinking, be done to his glory. Let religion choose your associates, and order your speech. Let it rule your household and train your children. See, then, if your prayers are any longer unavailing—if your comforts be few—if the SPIRIT be withheld, and the promises made of no effect. See if there be any longer a difficulty or a mystery in the exercise of filial confidence and saving faith in a crucified Redeemer with whom you have walked and communed all the day, and to whom you have rendered an imperfect, but sincere and cordial obedience.

SENTIMENTS OF JOHN AND CHARLES WESLEY IN REGARD TO SEPARATION FROM THE CHURCH OF ENGLAND.

(Continued from p. 988.)

From the Gospel Messenger, of August 13, 1832.

WESLEY'S LAST THOUGHTS.

"IN one of our early volumes we gave the views of Mr. Wesley in relation to the Church from which his followers have separated,—we say his followers, because Mr. Wesley himself seems to have considered himself as in the communion of the Church of England. Our readers will bear in mind that when we speak of the Church of England, we are to be understood as speaking of the Protestant Episcopal Church, unconnected with those political and state appendages against which strong prejudices prevail in this country. Mr. Wesley's primary object, as repeatedly avowed by himself and others, was to infuse into the Church a higher degree of zeal and a more ardent manner of prosecuting the Christian life. In 1758 he published the reasons against separation which we formerly published. And again, a few months before he died, and more than thirty years after the former publication, he gave his thoughts on the same subject. These thoughts were published in the Arminian Magazine for 1790.—The article that follows appeared in an early volume of the Christian Observer, from which it has recently been taken by the Banner of the Church, to which we are indebted for it, not having the works of Mr. Wesley at our command at present.

"Admitting the soundness of Mr. Wesley's remarks, and who will dispute him? is there not a loud call upon all his followers to consider most seriously whether they are safe in a course which he so deeply censures. Whatever may be said of the inconsistency of Mr. Wesley, and however difficult it may be to reconcile all his conduct with what he here says; the same value must be attached to his reasonings and the facts he advances,—the same admonition is read to all those who are anxious to alter and improve what GOD has designed should not be changed, and to put asunder what he hath joined together, —the ministry and the Church.

"FARTHER THOUGHTS ON A SEPARATION FROM THE CHURCH.

"'1. From a child I was taught to love and reverence the Scriptures, the oracles of GOD; and next to these to esteem the primitive fathers, the writings of the first three centuries. Next after the primitive Church I esteemed our own, the Church of England, as the most scriptural national Church in the world. I therefore not only assented to all the doctrines, but observed all the rubrics in the Liturgy; and that with all possible exactness, even at the peril of my life.

"'2. In this judgment, and with this spirit, I went to America, strongly attached to the Bible, the primitive Church, and the Church of England, from which I would not vary in one jot or tittle on any account whatever. In this spirit I returned, as regular a clergyman as any in the three kingdoms; till, after not being permitted to preach in the churches, I was constrained to preach in the open air.

"'3. Here was my first irregularity; and it was not voluntary, but constrained. The second was extemporary prayer. This likewise I believed to be my bounden duty, for the sake of those who desired me to watch over their souls. I could not in conscience refrain from it; neither from accepting those who desired to serve me as sons in the Gospel.

"'4. When the people joined together simply to help each other to heaven, increased by hundreds and thousands, still they had no more thoughts of leaving the Church than of leaving the kingdom. Nay, I continually and earnestly cautioned them against it; reminding them that we were a part of the Church of England, whom GOD had raised up, not only to save our own souls, but to enlighten our neighbors, those of the Church in particular. And at the first meeting of all preachers in conference, in June, 1794, I exhorted them to keep to the Church; observing that this was our peculiar glory, not to form any new sect, but, abiding in our own Church, to do to all men all the good we possibly could.

"'5. But as more dissenters joined with us, many of whom were much prejudiced against the Church, these, with or without design, were continually infusing their own prejudices into their brethren. I saw this, and gave warning of it from time to time, both in private and in public; and in the year 1758 I resolved to bring the matter to a fair issue; so I desired it might be considered at large, whether it was expedient for the Methodists to leave the Church. The arguments on both sides were discussed for several days; and at length we agreed, without a dissenting voice, "It is by no means expedient that the Methodists should leave the Church of England."

"'Nevertheless, the same leaven continued to work in various parts of the kingdom. The grand argument (which in some particular cases must be acknowledged to have weight) was this: "The minister of the parish wherein we dwell neither lives nor preaches the Gospel: he walks in the way to hell himself, and teaches his flock to do the same. Can you advise them to attend his preaching? I cannot advise them to it. What then can they do on the Lord's day, suppose no other church be near? Do you advise them to go to a dissenting meeting, or to meet in their own preaching-house? Where this is really the case, I cannot blame them if they do. Although therefore, I earnestly oppose the *general* separation of the Methodists from the Church, yet I cannot condemn such a partial separation in this particular case. I believe to separate thus from those miserable wretches who are the scandal of our Church and nation, would be for the honor of our Church as well as for the glory of GOD.

"'7. And this is no way contrary to the profession I have made above these fifty years. I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it, (although I am apt to think not one-half, perhaps not a third of them.) These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, separate party. In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it.

"'JOHN WESLEY.'"

INTERESTING ANECDOTE.

THE following anecdote has been for some years before the public, and we believe its genuineness has never been questioned. The interest lately evinced on the subject of the narrative has brought it up afresh, and as it may be new to some readers and ought to be known to all, we imitate the example of other journalists in giving it currency at the present time.

IT is not long since a gentleman was travelling in one of the counties of Virginia, and about the close of the day stopped at a public-house to obtain refreshments and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming his fellow-guest at the same house. As the old man drove up he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number, most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit, and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps he was observing with philosophic eye the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom these future destinies must devolve; or, most probably, with a sentiment of moral and religious feeling, he was collecting an argument which (characteristic of himself,) no art would be 'able to elude, and no force to resist.' At last one of the young men remarking that it was impossible to combat with long and established prejudices, whirled around, and with some familiarity, exclaimed, 'Well, my old gentleman, what think you of these things?' 'If,' said the traveller, 'a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed.'

The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it was advanced. Hume's sophistry on the subject of miracles, was, if possible, more perfectly answered, than it had already been done by Campbell. And in the whole lecture, there was so much simplicity and energy, pathos and sublimity, that not another word was uttered.

An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded that it was the preacher from whom the pulpit eloquence was heard—but no, it was the Chief Justice of the United States.

Protestant Episcopalian.

To some readers the sentiment of the annexed article will seem to be too strongly expressed, and so indeed it is, if the word irreligious be understood simply to indicate the absence of the ordinary outward evidences of professed piety. But these evidences, however obligatory and conducive to happiness, may yet be wanting, without the entire banishment of religion from the family circle. But neither the following nor indeed any description can be thought to exaggerate the wretchedness of that family from which not only the forms and specific acknowledgments, but the essence and general influences of religion are utterly banished. Few know how deeply they are indebted for their domestic peace and happiness to the influences of the Gospel. Were its light once utterly extinguished where then would be those "fruits of the spirit," as the Apostle terms them, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?"

AN IRRELIGIOUS HOME.

IF there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to GOD, and where ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home, if the cares and sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to GOD—the name and cross of JESUS CHRIST stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where in early years, the heart trained to a love of GOD, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay commonly, recall it to hear again the voice of GOD, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common!—*Rose's Hulsean Lectures.*

THE following extract should have appeared earlier; but as it is in type we hope the reader will think it too good to be lost.

From the Western Christian Advocate.

THE SUMMER IS PAST.

THE three short months of summer have passed, and autumn with its yellow and seared leaf is before us. It seems but yesterday when the earth put forth the flowers and blossoms of spring, and yet during this period, summer has succeeded to spring, and now autumn to summer. Day follows day, and year follows year, in quick and rapid succession, and amidst the turmoil and excitement, and bustle of life, we forget how rapidly we are moving on that 'journey from whose bourne no traveller returns.'

The summer is past! What a sad and instructive lesson does the rapid change of season leave us of our destiny. In the spring-tide of life our hearts have beat high with the hopes and delightful anticipations of future years of promise. The summer's sun may have risen upon us without a cloud, and its last rays of light may have been more beautiful than the first. And when the autumn gathers around us, testing the hopes of our earlier years, and stamping upon all either disappointment or success, according as we have treasured up the talents bestowed upon us by our Maker; then comes the winter of life, when the joyous hopes of boyhood are looked upon as wild enthusiasm, and when the judgment matured by experience, will unite with the wise man of Israel in saying 'vanity of vanities—all is vanity.'

The summer is past, and perhaps with the writer and reader it has passed for ever. To us the balmy breath of spring may never come again. We may never again see the budding rose and springing flower of that beautiful season. Change is stamped upon all things of this world, 'here to-day and gone to-morrow,' and then all that remains of us is a little handful of earth, an affecting comment on our vanity and folly. Ah! did we realize and feel this important truth, how different—how very different would be the course of our lives. Did we in the moments of our temptations, when we find our hearts turning toward the things of this world, but reflect that all its enjoyments are as fading as a dream, how little should we care for all its honors. What to us would be the homage of thousands—what to us the adulation and applause of the multitude? A few rapid rolling years, and our heads will lie as low in the dust as theirs, and 'places that now know us will then know us no more for ever.'

From the Southern Religious Telegraph.

THE TITLE OF D. D. DECLINED.

THE honorary degree of D. D. was conferred on the Rev. James Culbertson by the Trustees of Washington College at the last anniversary of that institution. This honor Mr. C. respectfully declines, in terms, and for reasons, given in the following extract from a communication under his signature in the Pittsburg Herald. Whatever may be thought of the validity of his reasons—the spirit which has apparently dictated them will be deemed highly honorable to him as a minister of CHRIST. He says,

"I feel thankful to the Board for their friendly designs, but I hereby announce my deliberate determination to decline, and I do hereby decline the honor conferred. Here I might close my communication, but some may be ready to inquire, "Why have you come to this conclusion?" I am ready to answer, and say, for the following reasons:

"1. Because I have long been doubtful whether such titles were compatible with the LETTER or SPIRIT of Christianity. The LETTER is exhibited in such passages as the following: 'Be ye not called of men Rabbi, for one is your master, even CHRIST, and all ye are brethren.' The connection of this passage makes it more pointed and impressive. The Pharisees are condemned because they loved flattering distinctions, and particularly because they loved greetings in the markets, and to be called of men, Rabbi, Rabbi.

"But if we have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not a lowly, unaspiring, unassuming, unostentatious system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But still it is a question whether these distinctions do not, in the estimation of the world, clothe Christianity in a worldly livery which does not belong to her.

"2. Because these titles, even if strictly compatible with Christian principles, are not in their present application confined to their original and appropriate design. It cannot be doubted they were originally intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have STOOPED in their requirements below their original demands, and thus have lost their VALUE and SUNK their REPUTATION.

"3. Because they have become too popular, and are in this way ensnaring. This is a delicate point, and I shall not dwell upon it.

"4. Because *the prevalence* of these honorary badges in the Church prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the Church to do good. This is a reason which I deem of vast importance. We believe as private Christians, we unfold as ministers, a system which calls for CRUCIFIXION to the world. What will be the effect when the world beholds us investing each other with honorary appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

"5. Because these distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the "MAN OF SIN," encircled with splendid titles. I admit that many clothed with these honors have no affinity to the Popish system; but still their position before the public involves too great an assimilation.

"6. Because I feel myself totally unworthy of such a distinction, and my friends could not mortify me more than by addressing me under this title.

"For these and similar reasons, I do respectfully but determinately decline this honorary distinction, and request you, Mr. Editor, to give publicity to this communication.

Your brother,
JAMES CULBERTSON."

DISCOVERY OF AN ANCIENT CHURCH.

AT Perranporth, Cornwall, Mr. Mitchell has recently removed the sand from the oldest church in this parish, which appears to have been overwhelmed by it, according to tradition, supported faintly by records, 500 or 600 years ago. This church is probably one of the most ancient ever laid open, and wants nothing to render it as complete as when first erected, except its roofs and doors. The length of the church within the walls is twenty-five feet, without, thirty; the breadth within, twelve and a half feet, and the height of the walls the same. At the eastern end is a neat altar of stone, covered with lime, four feet long, by two and a half wide, and three feet high. The floor was composed of sand and lime, under which bodies were unquestionably buried, the skeletons of two having been discovered. It is very remarkable that no vestige of a window can be found, unless a small aperture of inconsiderable dimensions in the south wall of the chancel, and which is ten feet above the surface of the floor, should be considered one. It must therefore be presumed that the service must have been performed by the light of tapers. Around this interesting building lie thousands of human bones exposed to desecration, the winds having removed the sand in which they were deposited.

Catholic Telegraph.

AN EXTRACT.

THE Greeks sculptured the butterfly upon their tombstones—the poetical and philosophical genius of the people seeing in its transformation a type of that futurity which they believed but did not understand. They placed it there as a representative of the soul. The image is beautiful and touching; and Sharon Turner, taking up the same idea, has expressed a belief that the Creator appointed insect transformations to excite the sentiment in the human heart, of death being only one step in the path of life.

Catholic Telegraph.

DEFERRED MATTER.

Interesting intelligence from Louisville.—Some religious services have lately been held in Louisville and Cincinnati, possessing a high degree of interest, and destined, probably, to exert no trifling influence upon the future character and standing of the Western Church. These services were of such a nature that they could hardly fail to produce a vivid conviction of the excellence of our scriptural Liturgy; while at the same time they exhibited so clearly the adaptation of the Episcopal office to the wants of clergy and laity, that a strong internal evidence was superadded to that conclusive external testimony which demonstrates the continued existence of the apostleship. Nor was this all. They have shown that the spirit imparted by our divine Head to the General Convention, is diffusing itself throughout the remote branches of the Church, a spirit of paternal love, a spirit of attachment to primitive order, a spirit of zeal for evangelical truth, a spirit of devotedness to the eternal interests of the great family of man.

The services were commenced in Louisville, on Sunday, Oct. 25, by a meeting of the clergy for prayer, at the house of Rev. B. O. Peers. At 11 o'clock, public worship was held in Christ Church. Prayers were read by the Rev. Mr. Page, the Rector, and a sermon delivered by the Rt. Rev. Bishop McIlvaine, of Ohio, from Ps. cxxx. 3, "If thou, LORD, shouldst mark iniquities, O LORD, who shall stand?" After which the Bishop of the Diocese confirmed eight persons. The congregation was very large, even the aisles being occupied, and the attention was fixed and profound. In the afternoon, prayers were read by the Rev. H. Caswall, and a sermon was preached by the Bishop, on Micah vi. 8, "He hath showed thee, O man, what is good; and what doth the LORD require of thee but to do justly, and to love mercy, and to walk humbly with thy GOD." At 7 P. M., prayers were offered by Bishop Smith, and a sermon preached by Bishop McIlvaine, on the parable of the wedding-garment. On Monday, the church was again open at 11 A. M.; prayers were read by the Rev. Mr. Page, and a sermon preached by the Rev. H. Caswall, from Romans xii. 11, "Fervent in spirit." In the afternoon the Bishop addressed the ladies of the Sewing Society, in reference to the Theological Seminary of Kentucky, and spoke particularly of the kindness manifested to him while agent of that institution in the eastern States. At 6 o'clock the children of the Sunday School, with many others, assembled in a large upper room to witness an exhibition of a superb magic lantern, with scriptural illustrations, presented to this Diocese by the ladies of Philadelphia. They were addressed by the Rev. Mr. Peers, who explained the subjects in succession, and were evidently much interested. At 7 o'clock, evening service was performed in Christ Church; Rev. H. Caswall read prayers, and the Bishop preached, and afterward administered the rite of confirmation to three persons. On Thursday morning prayers were read by the Rev. Mr. Page, and a most searching sermon preached by the Bishop of the Diocese, from the text, "If any man defile the temple of GOD, him shall GOD destroy." 1 Cor. iii. 17. In the afternoon, the communicants were assembled in the church, and addressed by the Bishop in his official capacity. The respective duties of pastor and flock were pointed out with clearness and simplicity, and the importance of cultivating a high standard of personal religion, was enforced by the most solemn considerations. At 7 P. M., a meeting for the promotion of theological education was held in Christ Church. A powerful address was delivered by Bishop McIlvaine, followed by a statement of facts by Bishop Smith, in reference to the affairs of our Theological Seminary. Rev. Mr. Page then commended the institution to his congregation, and 11 scholarships of $72 each, renewable at the termination of a year, were promptly subscribed.—*Church Advocate.*

Protestant Episcopal Pulpit.—[Published by John Moore.] We have just received the October number of this work, containing a sermon by the Rev. Dr. Lacey, on Romans v. 1, 2. 'Therefore being justified by faith, we have peace with GOD through our Lord JESUS CHRIST: by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of GOD.'

On one or two late occasions, we took the liberty of expressing our opinion in regard to some of the sermons contained in the Protestant Episcopal Pulpit,—that they might better have remained unpublished as well as unwritten, and this increases the pleasure with which we express our approbation of the sermon now before us. It is a plain, and yet an eloquent and interesting exposition of a very important doctrine of the Gospel, and in this improvement age, when so many who profess to preach the Gospel seem to be reciting, each for himself and followers, a new theological system, it is refreshing to meet with a sermon like that of Dr. Lacey. He is evidently one of that school who are considered behind the spirit of the age, because they continue to 'preach CHRIST and him crucified.' We commend this sermon to all who delight in sound doctrine, taught in meekness and charity. We have marked several passages for insertion, but must defer them until our next number.—*Christian Int.*

KEEPSAKE.

THE CHRISTIAN KEEPSAKE and MISSIONARY ANNUAL for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

COIT'S BIBLE.

A QUANTITY of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

CHURCHMAN'S ALMANAC FOR 1836.

THERE remain on hand a few hundred copies of the above work, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

PASTOR'S TESTIMONY.

A FRESH supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

BISHOP HOBART'S EDITION OF MANT & D'OYLY'S FAMILY BIBLE.

COPIES of this valuable Commentary on the Holy Scriptures are constantly for sale at the office of the Protestant Episcopal Press.

In addition to the recommendations which this work has received from the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, the following notice of it is offered to the public. It is taken from the Rev. Thomas Hartwell Horne's invaluable Introduction to the Critical study and knowledge of the Scriptures, Vol. 2, page 756—"On the fundamental articles of Christian verity—the Deity and Atonement of JESUS CHRIST, and the personality and offices of the HOLY SPIRIT—this work may be pronounced to be a library of Divinity."
Nov. 19, 1835.

PROTESTANT EPISCOPAL PRESS, PRINT.